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MADRAS

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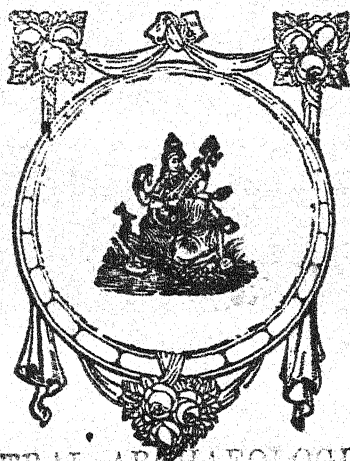
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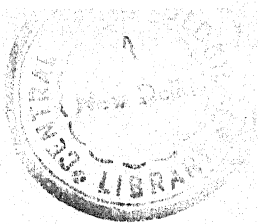
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THE THREE RECENSIONS OF THE VĀLMĪKI
RĀMĀYAṆA

BY

C. BULCKE, S.J.

Allahabad University.

A. INTRODUCTION.

The differences between the three recensions of the Vālmiki Rāmāyaṇa have often been commented upon. Dr. H. Jacobi (Cf. Das Rāmāyaṇa, p. 3) classifies them under the following heads :

1. Each recension differs from both or one of the others in the common verses, the Southern recension having the more original text.
2. Each recension has a good number of verses, even longer passages and whole cantos, which are not to be found in one or even both of the others. Comparing the Southern and the Bengal recensions, we find that one third of the verses are proper to each recension.
3. The sequence of the verses is often different in two or even three recensions.

If we had the differences listed under 2 only we might take them for additions or omissions, but those under 1 and 3 prove that the recensions were independently written down on the basis of an orally differently transmitted text. Those differences, thus brought about by oral tradition, look very impressive when expressed in terms of textual extent. To the 4202½ ślokas of the North-Western Sundara Kāṇḍa, e.g., correspond 3308½ ślokas in the Bengal and 3948 ślokas in the Southern recension. Out of these ślokas of the N. W. recension 31 per cent. are absent in the Bengal recension and 28 per cent. in the Southern; and 13 per cent. are exclusive to the North-Western recension. (Cf. Lahore ed. of Sundara Kāṇḍa. Introduction, p. 62). Comparing the Southern and the Bengal recensions, Dr. Jacobi (Cf. o. c. p. 4) counted the verses of the first 30 cantos of the Kiṣkindhā Kāṇḍa and found only 749 common verses out of a total of 1303 in the Southern recension and 1228 in the Bengal recension.

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The above figures may suggest a completely false picture of the divergence between the various recensions. This, however, can easily be rectified if we examine this divergence from the point of view of the subject-matter and find how little the narrative itself has been changed. The following table attempts to give a systematic and fairly complete comparison of the three recensions from this point of view. It will be followed by an analysis of the results obtained with regard to the genesis of the three recensions. It may be useful, however, to point out, here, those differences, which for various reasons deserve special mention. Otherwise we may not be able to see the wood for the trees.

In the *Bālakāṇḍa*, the Southern version adds mythological stories (Cf. No 2 ff. of the table) and mentions the signs of the Zodiac (Cf. No 1), whereas the other recensions have a third table of contents (Cf. No 9) and two sargas describing Bharata's visit to his maternal grandparents. (Cf. No 10).

In the *Ayodhyākāṇḍa*, the Southern version only mentions the visit to Vālmīki by the exiles (Cf. No 29) and the condemnation of Buddha by Rāma (Cf. No 30). The other versions make Sītā the mental daughter of Janaka and Menakā. (Cf. No 58).

In the *Āraṇyakāṇḍa*, the Southern version only makes Rāvaṇa visit Mārīca before the arrival of Śūrpaṇakhā (Cf. No. 60).

The *Kiṣkindhākāṇḍa* of the Southern version only mentions that when the angry Lakṣmaṇa arrived at Kiṣkindhā, Sugrīva sent Tārā to pacify him. (Cf. No 77)

The *Yuddhakāṇḍa* has the greatest number of divergences. Besides duplicating various encounters, the Southern recension contains the following additions : Hanumān's encounter with personified Laṅkā (Cf. No 89) ; the second council held by Rāvaṇa (Cf. No 110) ; a duplication of the sending of spies by Rāvaṇa (Cf. No. 111) ; the destruction of Drumakulya by Rāma's arrow (Cf. No 112) ; the hymn to the Sun given by Agastya to Rāma (Cf. No 119). On the other hand, both the other versions mention the intervention of Vibhīṣaṇa's mother (Cf. Nos 122, 124) ; the continuation of Rāvaṇa's first council at the end of which Rāvaṇa, in a towering rage, kicks Vibhīṣaṇa (Cf. No 123) ; the episode of Kālanemi being sent to kill Hanumān, when the latter is fetching the herbs,

and Hanumān's fight with the Gandharvas on the same occasion.

The Bengal recension alone has Vibhīṣaṇa's visit to his brother Vaiśravaṇa (Cf. No. 125) and the conversation between Bharata and Hanumān when the latter is fetching the herbs. The North-Western recension too has matter all its own: Samudra presenting mailcoat and weapons to Rāma and Lakṣmaṇa (Cf. No. 127) and the disturbance of Rāvaṇa's homa, by dragging Maṇḍodarī on the spot. (Cf. No. 135).

The only difference worth noting in the Uttarakāṇḍa, is a short passage added to the Southern recension, wherein the repudiation of Sītā is motivated by Bhṛgu's curse against Viṣṇu (Cf. No. 146). Dr. Jacobi suggests that the much greater agreement between the various versions for the Uttarakāṇḍa might be explained by the fact that before being written down independently the older books were subjected much longer to oral tradition (Cf. o. c. p. 254). Seeing the great agreement it is difficult to speak of an independent tradition at all for the Uttarakāṇḍa.

The preparation of the comparative table was made possible by the concordance of the Southern and Bengal recensions, printed by Dr. Jacobi (Cf. o. c. p. 220 ff.), and the marginal references in the edition of the North-Western recension (These references are missing for the first 66 sargas of the Ayodhyākāṇḍa). Dr. Jacobi's concordance is very reliable; except for easily corrected printing mistakes, we found very few omissions: *e.g.* II, 44 corresponds to Bengal II, 64 (Cf. No. 49 of the comparative table). Greater caution is needed when using the concordance of the Lahore edition; besides inevitable misprints there are a good few omissions: *e.g.* in the Sundarakāṇḍa sarga 27 is said to be absent in both the other recensions whereas it is present in the Southern recension, sarga 33 and the Bengal recension, sarga 31; sarga 28 is said to be absent in the Southern recension, whereas it is present (Cf. sarga 34); sarga 37 is said to be absent in the Bengal recension, whereas it is present (Cf. sarga 37).

The first two kāṇḍas of the Southern and the Bengal recensions were compared by G. Gorresio in his introduction to his first volume (Cf. p. 45); this has facilitated the work for these kāṇḍas. Although not making a systematic comparison, C. V. Vaidya, in his *The Riddle of the Rāmāyana*, has a useful appendix: The extent of the Rāmāyana and its

Bombay and Bengal recensions (Cf. pp. 181—190). The differences indicated by him are marked Vaidya in the comparative table. I have not been able to consult H. Wirtz's inaugural dissertation on the North-Western recension: *Die Westliche Rezension des Rāmāyaṇa*, Bonn, 1894.

B. COMPARATIVE TABLE

Taking the most widely spread recension, called Southern for lack of a better name, as standard of comparison we give for each Kāṇḍa separately :

- A. the subject-matter present in the Southern recension and absent from one or both of the others.
- B. the subject-matter absent from the Southern recension and present in one or both of the others. Finally ,
- C. Other differences, which cannot be classified under either A. or B., or which are of minor importance.

Whenever entire sargas or fairly long passages are not present in all recensions, they are pointed out, even if they do not contain any new subject-matter. Where the Rāmāyaṇa-Maṇjarī is not mentioned this means that it either agrees or does not contradict the North-Western recension.

The following abbreviations have been used :

- R. for the Southern version as published by the Gujarāṭi Printing Press, Bombay, 1912. This edition apparently agrees entirely with the Nirṇaya Sagara Press edition.
- B. for the Bengal recension as edited by G. Gorresio. Paris. 1843 ff.
- N.W. for the North-Western recension, published by the D. A. V. College, Lahore. 1923ff.

A Roman figure indicates the Kāṇḍas, I to VII ; the first Arabic figure indicates the sarga ; the whole sarga is meant, if no other figures, indicating the verses, follow. When, dealing with one Kāṇḍa only, no confusion is to be feared, the Roman figure has been omitted. Describing the differences in the Bālakāṇḍa *e.g.*, B. 17 stands for the whole sarga 17 of the Bengal recension.

Bāla-Kāṇḍa

- A. *Matter present in the Southern recension, and absent from one or both of the others*

1. The auspicious conjunction of the stars, mentioning the signs of the Zodiac and the date (9th Caitra), at the birth of the princes. Cf. R. 18, 8ff.

Absent in B. and N.W.

2. *The tapasyā of Kaśyapa*, by which he obtained Hari as his son in the Vāmanāvatāra, Cf. R. 29, 10-17.

Absent in both B. and N.W.

3. *Umā's marriage with Śiva*. Cf. R. 35, 19-22 and N.W. 32, 24-26.

Absent in B.

4. The episode of *Jahnu drinking the Ganges*. Cf. R. 43, 34b-41.

Absent in both B. and N.W.

5. Viṣṇu's assuming the *Mohinī Māyā form* and stealing the amṛta. Cf. R. 45, 40-43.

Absent in both B. and N.W.

6. Viṣṇu's *Tortoise Avatāra*. Cf. R. 45, 27-32.

Absent in both B. and N.W.

7. *Indra assuming the guise of a Brahmin* and asking Viśvāmitra for rice. Cf. R. 65, 3-10.

Absent in both B. and N.W.

8. The story of the *origin of Sagara*. Cf. R. 70, 28-37a.

Absent in both B. and N.W.

B. Matter absent from the Southern recension and present in one or both of the others.

9. A *third table of contents*, giving the matter of the seven kāṇḍas. cf. B. 4 and N.W. 3.

10. Two sargas concerning *Bharata's visit to Rājagṛha*, mention of which is made by R. 77 also.

Bharatasya Mātāmahagrahapraveśa: Daśaratha sends Bharata and Satrughna, giving them some instruction. Cf. B. I, 79 and N.W. II, 1.

Bharatadūtāgamana: Instruction of Bharata and Satrughna. Messengers sent by Bharata bring wishes and news to Ayodhyā. Cf. B. I, 80 and N.W. II, 2

C. Other Differences.

11. *The Solemn Āśvamedha*. More rites and details in the Southern version. Kausalyā killing the horse with three strokes (Cf. R. 14, 33) has been changed in B. 13, 32 and N.W. 10, 33. (Vaidya).

12. The *R̥śyaśṛṅga episode* is much more developed in both B and N.W.; so much so that they have two extra sargas.

R̥śyaśṛṅga-prayāṇam B. 17, N.W. 12

R̥śyaśṛṅgopākhyānam B. 18, N.W. 13

13. *Tāḍakā-vadha*. Cf. R. 28 More details and supernatural elements in the Southern version.

14. *Gaṅgāvatarāṇa*. The Southern version mentions seven rivers issuing from Śiva's head (Cf. R. 43, 11) whereas the others versions mention one only. Cf. B. 45 and N.W. 40.

15. *Samudra-Manthana*. In the Southern version the poison is vomited by the serpent and swallowed by Śiva. Cf. R. 45, 19-26. In the other recensions the poison comes from the ocean and is drunk by the Nāgas. Cf. B. 46, 31 and N.W. 41, 30-31.

16. The *Offspring of Diti*. According to the Southern recension, Indra divides the foetus into seven parts (Cf. R. 46, 18), whereas the other recensions say into 49 parts (Cf. B. 47, 17-18 and N.W. 42, 18-19). In this case the *Rāmāyaṇa-Maṇjari* follows the Southern version (Cf. v. 289).

17. The *Sacrifice of Ambariṣa*. Some minor differences. R. mentions two mantras, to Indra and Viṣṇu (Cf. 62, 25) whereas the others mention one only, to Indra (Cf. B. 64, 25; N.W. 58, 25). Here again the *Rāmāyaṇa-Maṇjari* seems to follow the Southern version since it has "Gāthādvayam" (Cf. v. 444).

18. Slight variations in the *genealogical tables* and nuptial rites. Cf. R. 70, 71 and 73.

19. C. V. Vaidya points out that the śloka of R. 77, 44, about the girls sporting in private with their husbands:

"remire muditās sarvā bhartṛbhiḥ sahitā rahaḥ"

has been changed in B. 78, 12. Also in N.W. 72, 11. Both have:

"remire muditās-tatra bhartṛpriyahite ratāḥ" This has been done in deference to the later prevailing custom of child-marriage.

Ayodhyā-Kāṇḍa.

A. Matter present in the Southern recension, and absent from one or both of the others

20. Sarga 35. Sumantra reviles Kaikeyī and tells the story how Kaikeyī's mother was abandoned by her husband.

Absent in both B. and N.W.

21. Sarga 47. *Lament of the people* on not finding Rāma, who has left very early in the morning.

Absent in both B. and N.W.

22. *Rāma's farewell* to the town of Ayodhyā and dismissal of the country-people. Cf. R. 50, 1-11 and N.W. 50, 17-23.

Absent in B. 47.

23. Long poetic *description of the Ganges*. Cf. R. 50, 13-24.

Absent in both B. and N.W.

24. Mention of the country of the *Vatsas*, when they are supposed to have entered the forest. Cf. R. 52, 101 (Vaidya).

Absent in both B. and N.W.

25. Description of the making of a *raft to cross the Yamunā* and Sītā's prayer to the Yamunā, with the promise of a hundred vessels of wine. The latter is obviously an imitation of Sītā's prayer to the Ganges. Cf. R. 55, 13-21.

Absent in both B. 55 and N.W. 59.

26. *Visit to Vālmīki*. Cf. R. 56, 16-17.

Absent in both B. 56 and N.W. 60.

27. *Sītā eating meat*. Cf. R. 96, 1-6.

Absent in both B. 106 and N.W. 110. Elsewhere however, in both B. and N.W., Sītā is said to have eaten meat. Cf. e.g. B. 52, 38.

28. Sarga 98. *Bharata sends Guha and Satrughna to search the forest*. He climbs a tree and sees the smoke above Rāma's hut. This is present in N.W. 112, where Bharata does not climb a tree but searches the summits of Citrakūṭa.

Absent in B.

29. *Rāma's answer to Jābālī*. Cf. R. 109 and B. 118.

Absent in N.W. but present in the Rāmāyaṇa-Maṇjarī.

30. *The Condemnation of Buddha*. Cf. R. 109, 34.

Absent in B. 118 and Rāmāyaṇa-Maṇjarī; also in N.W. where the whole sarga is missing as noticed under No. 29.

B. *Matter absent from the Southern recension and present in one or both of the others.*

31. *Kaikeyī cursed by a Brahmin*. Kaikeyī once slandered a Brahmin and was cursed by him to be calumniated in

her turn. That's why, being "Śāpadoṣamohitā", she comes under the influence of Mantharā. Present in both B. 8, 33b-37 and N.W. 11, 37b-41. Nothing in R.9.

32. Kaikeyī relates to Mantharā how she was able to save Daśaratha from the Rākṣasas and obtain her two boons. Once she had made a Brahmin laugh and, as a reward, had obtained from him, *Vidyābala*, by which she was enabled to save her husband. Cf. N.W. 11, 42 ff.

Absent in both R. and B.

33. *Three sargas* entirely absent from the Southern recension.

B. 21 N.W. 24: Rāma's answer to Lakṣmaṇa's speech, as reported in R. 23, B. 20 and N.W. 23.

B. 22 N.W. 25: Kausalyā argues that a mother rather than a father, is to be obeyed.

B. 23 N.W. 26: Rāma's answer to Kausalyā.

34. Rāma, before leaving, *recommends his mother* to Daśaratha.

Cf. B. 37, 20-24 and N.W. 40, 20 ff. Absent in R. 37.

35. *Lakṣmaṇa-sandēśā*. Lakṣmaṇa asks Sumantra to tell Daśaratha his indignation. Rāma calms Lakṣmaṇa. Cf. B. 50 and N.W. 54.

36. After their farewell to Guha, the three exiles come to a *lotuspond*, where they stay three nights, living on lotus-fibres. Cf. B. 52, 29-38 and N.W. 56, 27b-38. Absent in R. 52.

37. *The Lament of Kausalyā*. Cf. B. 61, and N.W. 65.

38. *Bharata complains* to Śatrughna about his mother. Cf. B. 78, 2-9 and N.W. 82, 2-9. Absent in R. 75.

39. After Bharata-śapatha (Cf. R. 75), both B. and N.W. insert two cantos with *Bharata's lament and Jābālī's consolation*. Cf. B. 80-81 and N.W. 84-85.

40. After the last rites of Daśaratha and the lament of Bharata and Śatrughna, both B (85) and N.W. (89) add one sarga where *jalakriyā* is mentioned along with Bharata's resolve of *prāyopaveśana* and *Dharmapāla's consolation*.

41. *Guhavākya* : Guha praising Bharata. Cf. B. 93 and N.W. 97.

42. *Prayāga-Praveśa* : The entrance into the Prayāga-forest. Guha describes the road ; Bharata then enters the

Prāyaga-forest and reaches Bharadvāja's āśrama. Cf. B. 98. and N.W. 102.

43. Jābāli cites a long list of *Ikṣvāku-vāṃśa-kings*. Cf. B. 116, 28 ff. This is absent from both the Southern recension and the N.W.

44. The Bengal version has one sarga, describing how *Bharata refuses the kingdom*. Cf. B. 117. This sarga is entirely absent from N.W., but is partly present in R. 105.

C. Other Differences.

45. In the Southern recension, Mantharā makes an allusion to *Rāma's wives* : hr̥ṣṭāḥ khalu bhaviṣyanti rāmasya paramāḥ striyaḥ; Cf. R. 8, 12.

The other versions change this into : rddhiyuktā śriyā juṣṭā rāmapatnī bhaviṣyati ; Cf. B. 7, 6 a and N.W. 10, 6a. (Vaidya).

46. *Kaikeyī-nindā*. In the Southern recension, sarga 12, Daśaratha's complaints against Kaikeyī are much longer than in the corresponding sargas of the other recensions. On the other hand, both B. and N.W. have a full extra sarga, later on, dealing with the same subject (Cf. B. 44 and N.W. 37) and corresponding more or less to the 12th sarga of the Southern recension.

46. bis. In R. 14, 55, Sumantra is commanded by Kaikeyī to fetch Rāma; by Daśaratha in the other recensions. Cf. B. 11 and N.W. 15.

47. The śloka wherein Rāma sees his mother offer an *oblation to the fire* (dadarśa mātaram hāvayantīm hutāśanam R. 20,16) according to the Southern recension, has been changed in both B. 17, 8 and N.W. 20, 8 where we read : dadarśa mātaram tatra devāgāre yatavratām. (Vaidya)

48. When the bark-dress has been put on, *Vasiṣṭha reproaches Kaikeyī* in R. 37, 14ff. In the other recensions it is Daśaratha himself who scolds Kaikeyī. Cf. B. 37, 15ff and N.W. 40, 15ff. Besides, in R., Rāma helps Sītā in putting on the dress, whereas she puts it on herself in B (Vaidya), and also in N.W.

49. Sarga R. 44, wherein *Sumitrā consoles Kausalyā*, and which should come after B. 42, is placed much later in the other recensions. Cf. B. 64 ; N.W. 68.

50. *Sītā's promise to the Ganges*: surāghaṭasahasra, a hundred vessels of wine (Cf. R. 52, 89) has been changed in

both B. 52 and N.W. 56. These two omit all reference to wine. (Vaidya)

51. Instead of *one leaf-hut*, as given in R. 56, 20, Lakṣmaṇa is said to have made two in both B. 56, 20 and N.W. 60, 20.

52. In Kausalyā's lament mention is made of the *three refuges of a woman*: husband, son and relatives. Cf. R. 61, 24. This has been changed, in both B. 62, 38 and N.W. 66, 39, into the four refuges (gati) of a man: self, son, saints and religious merit.

53. *The killing of the hermit-boy* by Daśaratha. The three recensions call his mother a Śūdrā. The Southern recension calls his father a Vaiśya (Cf. 63, 51) whereas the other two call him a Brahmin (Cf. B. 65, 43 and N.W. 69, 44). These two, further, agree in giving the name of the boy as Yajñadatta (Cf. B. 66, 6 and N.W. 70, 6), the Southern recension not mentioning his name at all.

54. *Last rites of Daśaratha*. The burning of the body and the lament of Bharata and Śatrughna (Cf. R. 76-77) is worded differently in both B. 83-84 and N.W. 87-88.

55. The *opening verse of R. Sarga* 101, incongruous because of the interpolated sarga 100, has been changed in both B. 110 and N.W. 114. (Vaidya).

56. The mention of *Brahmā's Varāhāvatāra* in R. 110, 3 has been changed in both the other recensions. The Southern version, here, follows the Śatapatha Brāhmaṇa (Cf. 14. 1.2.11) and has:

Tataḥ samabhavad, Brahmā Svayambhūr-daivatāiḥ saha (v.3).

Sa Vārāhas-tato bhūtvā projjahāra vasundharām.

Asṛjacca jagat sarvaṁ saha putraiḥ Kṛtātmabhiḥ. (v.4)

Both B (119) and N.W. (123) follow the later universally accepted view that it was Viṣṇu who took the Varāhāvatāra. Cf. B. 119, 3b-4a, which reads: tataḥ samabhavad Brahmā svayambhūr-Viṣṇur-avyayaḥ. Sa Vārāho 'tha bhūtvā... (Vaidya)

57. The *episode of the sandals* is different in the three recensions. In R. 112, 21ff, Bharata asks for Rāma's golden (Hemabhūṣita) sandals, which he will invest with the Government. In B. 123, 16-21, the sage Śarabhaṅga happens to send a pair of sandals made of grass (kuśapādukā) to Rāma;

it is Vasiṣṭha who asks Rāma to give them to Bharata, (Vaidya). In N.W., neither Śarabhaṅga nor Kuśapādukā are mentioned, but it is Vasiṣṭha who asks for the sandals just as in B. (Cf. N.W. 125, 19ff).

58. In R. 118, 28 ff. Sītā tells the *story of her birth to Anasūyā*. She came out of the earth when Janaka was ploughing the field for the sacrifice and a voice from the sky told him that in all righteousness she was his daughter (dharmēṇa tanayā tava).

Both B. III, 4 and N.W. III, 2 give a very much enlarged version. Janaka sees Menakā in the sky and is troubled in his mind. "If only she could bear children for me, who am without offspring"; thus he wishes.

Asyām nāma mamōtpadyed-apatyaṁ kīrtivardhanam
Mamā-patyavihīnasya mahān sa syād-anugrahaḥ.
(Cf. B. III, 4, 10).

A voice assures him that his desire will be fulfilled. He then finds the child Sītā in the furrow, whereupon a voice again is heard, telling him that she is his mental child, born from Menakā : Menakāyāḥ samutpannā kanye-yam mānasī tava. Cf. B. ib. v. 16. The North-Western recension has the same line, but changes mānasī into the less probable mānuṣī. (Cf. N.W. III, 2, 17).

Aranya-Kāṇḍa

A. Matter present in the Southern recension, and absent from one or both of the others.

59. *Rāma's thrust at Kaikeyī*. Cf. R. 2. 18b-25. Present in B, 7, but absent in N.W. 5.

60. Akampana brings Rāvaṇa the news from Janasthāna and advises Sītāharaṇa, whereupon *Rāvaṇa visits Mārīca*. Cf. R. 31.

This absent in both B. and N.W.

61. *Rāma's lament for Sītā* much longer in R, which has three sargas more than B and two more than N.W.

- (a) R. 60 : Rāma, looking for Sītā, interrogates trees and animals. Absent in B., but present in N.W.
- (b) R. 62 : A repetition of sarga 60. Absent in both B. and N.W.
- (c) R. 63 : Lament of Rāma in Triṣṭubh. Absent in both B. and N.W.

62. The episode of the *Rākṣasī Ayomukhī*, whom Lakṣmaṇa mutilates. Cf. R. 69, 11-18. Absent in both B. 74 and N.W. 76.

63. The story of the *Ṛṣi Sthūlaśiras* who cursed Kaban-dha. Cf. R. 71, 2b-7a. This is missing in B. 75, but Gorresio mentions that he cut out the passage, because obviously spurious. Present in N.W. 78. The episode, although an interpolation, dates therefore from before the bifurcation of the recensions.

64. Neither B. 77 nor N.W. have the short passage of R. 74, 11-13, wherein Śavarī calls Rama "*devavara*."

B. Matter absent from the Southern recension and present in one or both of the others.

65. In the North-Western recension, Agastya tells Rāma the story of the *Daṇḍaka forest*. Cf. N.W. 17, 10ff. This is absent in the corresponding sargas of R. and B. It has been taken by the compilers of N.W. from the Uttarakāṇḍa, where it originally belonged. Cf. R. VII, sargas 79 to 81.

66. In the survey of Rāvaṇa-carita given by Śurpaṇakhā, she mentions that Rāvaṇa practised penance at *Gokaṛṇa* and that he obtained the gift of *kāmarūpatva*. Cf. B. 36, 18b-22 and N.W. 36. These two details are absent in R. 32.

67. Both B. and N.W. have two extra sargas, regarding the *Rāvaṇa-Mārīca-samvāda*, which are absent in R.

B. 46 and N.W. 45 : More objections of Mārīca to Rāvaṇa's proposal.

B. 47 and N.W. 46 : Rāvaṇa assures Mārīca that he has nothing to fear from Rāma.

C. Other Differences.

68. *Virādha*. The Southern recension mentions that Rāma and Lakṣmaṇa are carried away by Virādha, that Virādha is invulnerable by weapons and that he is thrown alive in a pit. Cf. R. 3 and 4. These details are absent in Both B. 8 and N.W. 5. On the other hand, both B. and N.W. have some details missing in R: that Virādha vomited *white* blood, that his name was formerly *Tumburu* and that he assumes *divya-rūpa* to go to heaven.

69. *Jaṭāyu*. The three recensions have the first meeting with Jaṭāyu, his speech on Prajāpati and his promise to protect Sitā. Cf. R. 14; B. 20 and N.W. 19. In the Bengal recension (Cf. B. 23, 3-10), Jaṭāyu asks to go home and visit his friends

and relations. This is evidently added to explain Jaṭāyu's inactivity and carelessness before the tragedy. In both the Southern (Cf. R. 43) and the North-Western (Cf. N.W. 48) recension, Rāma, before starting on his hunt of the golden deer, recommends Sītā to Lakṣmaṇa and Jaṭāyu. This, naturally, is absent in B., since Jaṭāyu's departure for home has been explicitly mentioned (Cf. B. 23). In the Southern recension alone does Sītā address the sleeping Jaṭāyu, and give him a message for Rāma and Lakṣmaṇa. Cf. R. 49, 36-40. The three recensions agree again, when Jaṭāyu awakens and challenges Rāvaṇa. Cf. R. 50; B. 56 and N.W. 55.

70. *Rāma's divine prowess.* One verse in R. 66, 19 refers to Rāma's divine and human prowess, whereas, in the other recensions, Rāma's prowess and his divine and human weapons are referred to. Cf. B. 71 and N.W. 72.

70 bis. B. only mentions that owing to Rāma's *Gāndharva-weapon*, the Rākṣasas see in their comrades the image of Rāma and kill one another. Cf. B. 31, 46b-47.

71. *Description of the Pampā lake.* This description is much longer in R. 75, 13-50 than in N.W. 81, whereas it is entirely absent in the corresponding sarga of the Bengal recension. Cf. B. 78. In the following sarga too, the 130 ślokas of this description in the Southern recension (Cf. R. IV, 1) are condensed to 51 ślokas in the Bengal recension (Cf. B. III, 79) and to 59 ślokas in N.W. III, 79.

Kiskindhā-Kāṇḍa

A. *Matter present in the Southern recension, and absent from one or both of the others.*

72. Rāma's reference to *Hanumān's excellence of speech* and his study of grammar. Cf. R. 3, 28-38.

Absent in both B. 2 and N.W. 2.

73. After the conclusion of the friendship between Rāma and Sugrīva, the Southern recension has some verses, absent in both B. 4 and N.W. 4 wherein *Sugrīva tells Rāma* about the wrong done by Vālī and Rāma promises to help him. Cf. R. 5, 17b-31.

74. A full sarga, wherein *Hanumān consoles Tārā*. Cf. R. 21 and B. 23.

Absent in N.W.

75. The Southern recension has a sarga with *Sugrīva's repentance* after Vāli's death and Rāma's consolation of Tārā. Cf. R. 24.

Absent in both B. and N.W.

76. Three fairly long *descriptions* are proper to the Southern recension.

(a) The description of the Prasaravāgiri. Cf. R. 7, 5-30. Absent in both B. 26 and N.W. 20.

(b) The description of the rainy season in Triṣṭubh. Cf. R. 28, 14-52. Absent in B. 27 and only partly present in N.W. 21.

(c) The description of the Autumn in Triṣṭubh. Cf. R. 30, 28-57. Absent in both B. 29 and N.W. 23.

77. *Tārā-Lakṣmaṇa-samvāda*. When the angry Lakṣmaṇa arrives at the palace, Sugriva sends Tārā to pacify him. Cf. R. 3³, 25-62.

Absent in both B. 33 and N.W. 26.

78. A full sarga absent in the North-Western recension. *Rāma expresses his hope of success; the arrival of the monkey-host*. Cf. R. 39 and B. 43. The Rāmāyaṇa-Maṇjarī has matter corresponding to this sarga; Cf. vv 201-212.

B. Matter absent from the Southern recension and present in one or both of the others.

79. *Rāvaṇa's defeat at the hands of Vāli*. Cf. B. 10. This is absent in the Kiṣkindhā-Kāṇḍa of both R. and N.W. and has been taken from the Uttarakāṇḍa. Cf. R. VII, 34.

80. *Tārā-vākyaṃ*. Sarga II in N.W. Tārā pleading with Vāli not to fight. Nothing new. This is present in B. 14, 25-32 and 15, 5-9; the Southern recension has no corresponding lines.

81. When told by Lakṣmaṇa to go to Rāma, *Sugrīva expresses apprehension*; Hanumān reassures him. Cf. B. 38, 6-22 and N.W. 31. No corresponding matter in the Southern recension.

82. Part of the *description of the northern quarter* is absent in R. 43, where the whole description takes 61 ślokas only; B. has 130 ślokas. The following mountains beyond Maināka are mentioned by B. and N.W. and not by R. : Triśrṅga, Gandhamādana, Mandara and Bahuketu. Cf. B. 44, 46-77 and N.W. 36.

83. *The arrival of Supārśva*. C. B. 62 and N. W. 55, 19ff. Absent in R. 63. Sampāti, being asked by Jāmbavān for help to cross the sea, answers that personally he is incapable and calls his son mentally (*manasāsmarat*). Thereupon Supārśva arrives and proposes to Aṅgada to take him across the sea on his back. Aṅgada declines and says that now their courage is restored.

84. *Dhavalā-vadha*. Hanumān relates that his father killed a *diggaja*, *Dhavalā* by name (*Śaṅkhaśavala* in N.W. and *Sankhadhavalā* in the Rāmāyaṇa-Mañjarī), who was molesting the Ṛṣis. He obtained a boon and chose a son: *Mārutavikrama*, *kāmarūpi* and *avyaya*. Then follows once more the story of Añjanā, who bore a son from Māruta. Cf. B.V, 3, 7-34; N.W. IV, 58. Absent in R. IV, 67.

85. *Hanumanmangalam*, The monkeys praise Hanumān's prowess (Cf. N.W. IV, 59); placed immediately after Hanuman's speech.

Absent in R. IV, 67 and B.V. 3, and also in the Rāmāyaṇa-mañjarī.

C. Other Differences.

86. *Tārāvilāpa*. More extensive in B. and N.W. than in the Southern recension. One sarga with 26 Ślokas in the Southern recension (Cf. R. 20) corresponds to two sargas in both B and N.W., with 49 and 69 ślokas respectively. Cf. B 19-20; N.W. 15, 29-61 and sarga 16.

87. *Supārśvā* told his father Sampāti that, as he was looking down and watched the Mahendra mountain-pass, he saw somebody going on his way. Cf. R. 59, 14.

Tatra kaścin-mayā drṣṭaḥ sūryodaya-sama-prabhām
striyam-ādāya gacchan-vai bhinnāñjanacayo-pamaḥ

The line suggests that Rāvaṇa was travelling on foot through the pass; this was changed in both B. 61, 41 and N.W. 51, 16, where the beginning of the second line reads: *Khamāvṛtya-abhidhāvamś-ca*.

88. In the Southern Version, when his wings have grown, *Sampāti* addresses the monkeys, attributing his recovery to the Ṛṣi Nīśākara and assuring them of success in their search for Sītā. He then flies up and disappears. Cf. R. 63, 9ff.

In the other recensions, when they see that Sampāti's wings have grown, the monkeys praise Rāma to whose greatness the recovery is due. A voice from heaven answers;

evam-etaṭ. Sampāti flies up, then returns to give directions to the monkeys, and finally flies to the Himalayas, his home. Cf. B. 63 and N.W. 55.

Sundara-Kāṇḍa.

A. Matter present in the Southern recension, and absent from one or both of the others.

89. Hanumān's encounter with the goddess *personified Laṅkā*. Cf. R. 3, 20-51 Absent in both B. 9 and N.W. 2.

90. Description of *Rāvaṇa's palace and Puṣpaka*. Cf. R. 7 and 8. Present in N.W., but cut out by Gorresio as an interpolation although present in B. Mss.

91. Before entering the Aśokavana, *Hanumān reveres the gods*, putting Rāma and Lakṣmaṇa on the same level as the gods apparently. Cf. R. 13, 54-67 and N.W. 8, 64-77. Absent in B. 15.

92. The śloka mentioning that Sītā will come to the river to perform *Sandhyā*. Cf. R. 14, 49 and N.W. 9, 58. Absent in B. 16. (Vaidya)

93. Sītā placing a *blade of grass* between her and Rāvaṇa. Cf. R. 21, 2; N.W. 16, 3. Absent in B.

94. *Various Rākṣasīs*, mentioned by name, try to talk round Sītā. Cf. R. 23; N.W. 18. Absent in B.

95. Sītā *mistakes Hanumān for Rāvaṇa*. Cf. R. 34, 9-10; N.W. 28, 11-12. Absent in B.

96. Destruction of the *Caityaprasāda*. Cf. R. 43. Absent in both B. and N.W.

B. Matter absent from the southern recension, and present in one or both of the others.

97. Hanumān *describes the moon setting* and the sun rising. Cf. N.W. 11, 19-48. Absent in the corresponding sargas of the other recensions: R. 16 and B. 19.

98. *Hanumān praising Rāma* in order to convince Sītā. Cf. B. 33, 1-13a. Partially present in N.W. 31, but absent in R.

99. *Sītā's message to Rāma*. After Hanumān has asked for a token of recognition (Abhijñānam), Sītā does not immediately relate the crow-episode but first gives a fairly long message to Rāma. She describes her miserable condition, and appeals to Rāma to deliver her: the valiant protect their

wives etc. Cf. B. 36, 11-30 This is absent in R. 38 and N.W. 34.

100. The *garden-keeper's report* to Rāvaṇa. Cf. B. 39, 1-14. Absent in both R and N.W.

101. *Saramāvākyaṃ*, Saramā describes the burning of Laṅkā to Sītā. Cf. B. 52 and N.W. 51. Absent in the Southern recension only.

102. Hanumān *relates his encounter with Surasā*. Cf. B. 56, 15-39. No corresponding verses in either R. 58 or N.W. 56.

C. Other Differences.

103. The beginning of the first sarga in the Southern version (Cf. R. 1, 1-50: the *shaking of Mt. Mahendra* and its effect on the animals) has little corresponding to it in B. and N.W.

104. *Description of Sītā* is longer in both R. and N.W. than in B. So much so that R. 15, 41-54 and R. 17, 26-32 has nothing corresponding to it in B. 18 and 17. These verses are to be found in N.W. 10 and 12.

105. *Sītā-Vilāpa*. Shorter in B. than in the other recensions. Nothing in B. corresponds to R. 26, 28b-47; R. 28, 11-19. Both passages are found in N.W. 20 and 22.

106. *The Crow-episode* (described differently from the version as given in the interpolated canto after R. II, 95) is given again in R. 38, 21-37. This is present in N.W. 35, but very little of it is given in B. 36.

107. A *passage of Sītā-Hanumān-samvāda* is found three times in both R. and N.W., and only twice in B. Sītā asks Hanumān to stay for one day, expresses apprehension as to the ultimate success of the war and is reassured by Hanumān. This occurs a first time, before the Laṅkā-dahana, in both R. 39, 19ff and N.W. 36, 19ff, but is absent from the corresponding sarga in B. 37. It occurs again in R. 56 and 68 and also in the corresponding sargas of the other versions.

108. The three recensions give *Hanumān's warning to Rāvaṇa*, but a long passage of R. is absent in both B. and N.W. In that passage Hanumān refers to Rāma's capacity of creating the worlds anew, to his valour being equal to that of Viṣṇu, to his being the leader of the three worlds, and ends by saying that neither Rudra, nor Brahmā, nor Indra can face Rāma in the fight. Cf. R. 51, 39-45.

109. A long passage in the *description of Laṅkādahana* according to the Southern recension (Cf. R. 54, 30-50) has nothing corresponding to it in either B. or N.W.

Yuddha-Kāṇḍa.

A. Matter present in the Southern recension, and absent from one or both of the others.

110. A group of six sargas, relating to the *second council held of Rāvaṇa*, is entirely absent from B, and partly absent from N.W.

- (a) R. 10. The morning after the first council, Vibhīṣaṇa repeats his warnings to Rāvaṇa and his councillors, mentioning the bad omens discernible at Laṅkā. Present in N.W. V. 76.
- (b) R. 11. Rāvaṇa proceeds to the Council-hall. Absent in both B. and N.W.
- (c) R. 12. Kumbhakarna blames Rāvaṇa, but promises help. Absent in both B. and N.W.
- (d) R. 13. When Mahāpārśva suggests to overcome Sītā's objections by force, Rāvaṇa reveals the curse of Pitāmaha, because of Puṇjikasthalā. Absent in both the other recensions.
- (e) R. 14. Vibhīṣaṇa repeats his warnings. Present in N.W. V. 87, and longer than in R.
- (f) R. 15. Vibhīṣaṇa called a coward by Indrajit. Present in N.W. V. 86.

111. *Rāvaṇa's spies*.—The Southern version has duplicated the incidents. In R. 20, a spy, Śārdūla by name, reports to Rāvaṇa. A second spy, Śuka, is sent, caught, and released by Rāma. In R. 24 we have Śuka's report to Rāvaṇa. These two sargas are entirely absent from the other recensions. All three agree regarding the next mention of the spies in R. 25 to 30.

112. The subject-matter of R. 22 is entirely absent from B, but partly present in N.W.

- (a) R. 22, 1-17. The commotion when *Rāma draws his bow*. Present in N.W. V. 96.
- (b) R. 22, 25-40. The destruction of *Drumakulya* by Brahmāstra. Present in N.W. V. 96, where we find Timikūla and in the Rāmāyaṇa-Maṇjarī (v. 241), Kṛmikūla.

(c) R. 22, 78-85 Sugrīva proposes that Rāma and Lakṣmaṇa climb on the backs of Hanumān and Aṅgada. Absent in both B. and N.W.

113. *Omens* (nimittāni) before the fight. Cf. R. 23. Absent in both B. and N.W.

114. *Sugrīva-Rāvaṇa-yuddha*. Rāma and Sugrīva climb Mt. Suvela; Sugrīva engages Rāvaṇa and has to flee. Rāma scolds Sugrīva for his rashness. Cf. R. 40 and 41, 1-10. Absent in both B and N.W.

115. *Sally of Vajradamṣṭra* against Aṅgada, from the South-gate. Aṅgada kills many. Duel Aṅgada-Vajradamṣṭra, wherein the latter is killed. Absent in both B and N.W. Cf. R. 53-54.

116. Reference to the *curses against Rāvaṇa* by Anaraṇya, Vedavati, Umā, Nandiśvara, Rambhā and Varuṇa's daughter (Puñjikasthālā). Cf. R. 60, 8-12 The Bengal recension mentions the curse of Nandi only. Cf. B. 37, 8; N.W. 38 mentions none at all.

117. Encounter *Lakṣmaṇa-Kumbhakarna*. Cf. R. 67, 98-115 Missing in both B. 46 and N.W. 46.

118. *Rāvaṇa lamenting* and advising watchfulness. Cf. R. 72. Nothing in B. or N.W.

119. *The hymn to the Sun*, given by Agastya to Rāma. Cf. R. 105. Missing in both B. and N.W.

120. *Vibhīṣaṇa's lament* on Rāvaṇa's death. Cf. R. 109; B. 93. Missing in N.W., but given all the same in a footnote after N.W. 90.

121. Sitā asks Rāma to take Tārā and other wives of leading monkeys to Ayodhyā. Cf. R. 123, 23b-38a. Missing in both B. 108 and N.W. 104.

B. Matter absent from the Southern version, and present in one or both of the others.

122. *Nikaṣā-Vākya*m. After Rāma's lament at the seashore (Cf. R. VI, 5), both B and N.W. insert a sarga, wherein Nikaṣā appeals to her son Vibhīṣaṇa to bring Rāvaṇa to his senses. Cf. B. V. 76; N.W. V. 75.

123. In the Southern recension the meeting of *Rāvaṇa's council* is adjourned in VI. 9. In the other recensions the meeting continues and is described in seven sargas of the Bengal recension. The subject matter of these sargas is present in N.W., but entirely absent in R.

B. V. 81, 1-31. Rāvaṇa answers Vibhīṣaṇa and asks the opinion of his councillors. Cf. N.W. 81.

B. V. 81, 32-55. Prahasta-vākyam. Cf. N.W. 82.

B. V. 82 Mahodara-vākyam. Cf. N.W. 83.

B. V. 83 Virūpākṣa-vākyam. Cf. N.W. 84.

B. V. 84 Vibhīṣaṇa-vākyam. Cf. N.W. 85. He repeats his advice to give back Sītā.

B. V. 85 Rāvaṇa-vākyam. Cf. N.W. 86. He extols courage and sneers at cowardice.

B. V. 86 Vibhīṣaṇa-vākyam. Cf. N.W. 89. Sayings on on Nīti; he mentions his resolve to go to Rāma.

B. V. 87 Rāvaṇa, in a towering rage, kicks Vibhīṣaṇa, who falls on the ground and repeats his intention to leave Rāvaṇa. Cf. N.W. 90, 1-28.

Then follows Vibhīṣaṇa's departure, wherein the three recensions agree. Cf. R. VI, 16; B.V, 88 and N.W. V. 90, 29-81.

124. *Vibhīṣaṇa's visit to his mother.* This is entirely absent in R., mentioned in B. 89, 4, and fully described in N.W. 91, 4-62. Vibhīṣaṇa narrates what happened in the council; Nikaṣā consoles him by saying that eventually Rāma will give him the kingdom of Laṅkā.

125. *Vibhīṣaṇa's visit to Kailāsa.* Leaving Laṅkā, Vibhīṣaṇa visits his brother Vaiśravaṇa at Kailāsa. Both Vaiśravaṇa and Śiva, who happens to be there, advise Vibhīṣaṇa to go to Rāma, who will eventually defeat Rāvaṇa and give Laṅkā to Vibhīṣaṇa. Cf. B.V, 89, 5-42a. This is entirely absent from N.W. and R.

126. The friendship of *Daśaratha and Sāgara*, mentioned in B. 94, 21-22, is fully described by Sāgara in N.W. 96, 46-68. Fighting for the gods, Daśaratha obtained a boon and asked for a son. He was told he would get four.

127. Two sargas entirely absent in both R. and B. *Samudra appears after the Setubandha* and provides Rāma and Lakṣmaṇa with mailcoat and weapons. Rāma having reached Laṅkā, Rāvaṇa calls his councillors. Meghanāda, Prahasta, Dhūmrākṣa and Mahodara, all boast and assure Rāvaṇa of victory. Atikāya advises to return Sītā. Cf. N.W. V. 99-100.

128. The story of the *origin of Vāli and Sugrīva*, taken from R. VII, 37, Pr. 1 and put in the mouth of Śuka in both

B. VI, 4, 30-50 and N.W. 4. Absent in the corresponding sarga of the Southern recension, R. VI, 23.

129. *Sugrīva-garjanam*. Sugrīva tells the army to go away, all of them, except Hanumān ; with him he will kill Rāvaṇa. Cf. B. VI, 25, 27-41. Absent in both R. and N.W.

130. *Nārada-vākyaṃ*. After Suṣeṇa has given the advice to fetch the herbs, Nārada arrives, reminds Rāma that he is Nārāyaṇa, and tells him to think of Garuḍa who will come to his aid. Cf. N.W. 27, 7-41. Entirely absent in both R. and B.

131. *Maṇḍodarī-vākyaṃ*. After the death of Prahasta, Rāvaṇa intends to enter the battle-field. Maṇḍodarī hears this and with the councillors approaches Rāvaṇa and pleads with him to make peace with Rāma, who is not a mere man. Cf. B. 33; N.W. 35.

Rāvaṇa-vākyaṃ. To this Rāvaṇa answers that he has defeated the gods before and will defeat Rāma too. Cf. B. 34 and N.W. 36.

132. *Kumbhakarṇa's speech and Rāvaṇa's answer*. Absent in R. only. After Rāvaṇa has told Kumbhakarṇa that he needs help and not advice, B. and N.W. relate a speech by Kumbhakarṇa. Nārada one day told him he had just come from a council of the gods where the death of Rāvaṇa had been planned by an incarnation of Viṣṇu. This Rāma has now come to kill us. Let us make peace. Cf. B. 40, 30b-53; N.W. 41, 33b-56. Rāvaṇa answers: I will become an object of ridicule if I give back Sītā now. Besides, I do not fear Viṣṇu; I have defeated the gods before. He ends by saying that he desires to be killed by Viṣṇu and thus enter Heaven : Nihato gantum icchāmi tad-viṣṇoḥ paramam padam. Cf. B. 41; N.W. 42, 1-24.

133. *Kumbhakarṇa, meeting Vibhīṣaṇa* on the battlefield praises him for his wisdom in taking refuge with Rāma. Cf. N.W. 46, 82-91.

Absent in both R. and B.

134. *The fetching of the herbs by Hanumān*, as given in R. 101, is described at much greater length in both B. and N.W. The following details are missing in the Southern version.

- (a) *Bharata* is on the point of shooting down Hanumān, when the latter reveals his identity and relates Rāma's deeds. This is absent in N.W. Cf. B. 82, 90ff.

- (b) *Kālanemi* has been sent by Rāvaṇa to kill Hanumān. Cf. B. 82, 64ff. *Kālanemi* takes the appearance of an ascetic in an āśrama on Mt. Gandhamādana; he brings Hanumān to a lake where a crocodile (grāhī) attacks him and is killed by him. The grāhī then takes the shape of an apsara and tells her story. She is Gandhakālī, cursed by a muni. Hanumān then returns to the āśrama and kills *Kālanemi*. Cf. B. 82, 142ff. This is present in N.W. 81.
- (c) Hanumān is challenged by the *Gandharvas*, the subjects of Hāhā and Hūhū and kills three koṭis of them in B. 83, but only 24,000 in N.W. 81.
- (d) Hanumān brings back the mountain, killing the *Rākṣasas*, sent by Rāvaṇa. Cf. B. 84; N.W. 81.
- (e) In the North-Western recension, an interpolated sarga, given after N.W. 81, relates again the replacing of the mountain. This is absent in B.

135. *Maṇḍodarī-Keśa-Grahaṇam*. After Lakṣmaṇa has been revived, Rāma asks where Rāvaṇa is. Vibhiṣaṇa reveals that he is performing Homa, which it is imperative to disturb. Otherwise he will, through a boon given by Śiva, obtain a celestial chariot and an impenetrable mailcoat and become invincible. Rāma sends Hanumān, Aṅgada and some other generals. Unable to make Rāvaṇa angry, Hanumān tells Aṅgada, to bring Maṇḍodarī. Aṅgada pulling Maṇḍodarī by the hair brings her on the spot and challenges Rāvaṇa. This finally enrages Rāvaṇa, who knocks down Aṅgada. In the meantime, the other monkeys destroy the sacrifice and flee. Cf. N.W. 82.

This is absent in both R. and B.

C. Other differences.

136. Both B. 90 and N.W. 98 mention that Sugrīva objected to accepting Vibhiṣaṇa. His objections are given in R. 18, 4-21, and have nothing corresponding to them in B. and N.W.

137. The description of the building of the bridge is much longer in N. W. V, 97-98 than in the corresponding sargas of R. VI, 22 and B.V. 95. One passage of N.W. V. 97, 35-53 has nothing corresponding to it in either R. or B.

138. A passage in N.W. VI, 27-52 mentions the *names of various warriors* duelling. Nothing corresponding to these verses in either R. 42 or B. 17.

138 bis. The verse in R. 50, 22 where Rāma and Lakṣmaṇa are said to be Garuḍādhiṣṭhītau is omitted in both B. 25 and N.W. 26.

139. *The awakening of Kumbhakarna.* In the Southern recension, a thousand elephants finally succeed in rousing Kumbhakarna from his sleep. Cf. R. 60, 55.

In the other recensions, even the elephants are unsuccessful. Then, young women are called in, who with the tinkling of their ornaments, singing, musical instruments, scent and various touches, succeed in awakening him. Cf. B. 37, 55-63 and N.W. 38, 54-62.

140. *The various fights of Indrajit.* In the Southern recension, Indrajit enters the battlefield five times; these fights are all recorded in the other recensions too and very much in the same words; but several passages of R. are placed elsewhere in B. and N.W. and some are absent.

(a) First fight in R. 44ff. corresponds to B. 20ff. and N.W. 21ff.

(b) Second fight in R. 73 corresponds to B. 52 and N.W. 53. A long passage (R. 73, 26-50) is absent in the corresponding sargas of B. and N.W., but many verses are placed in the third fight of these recensions.

(c) Third fight in R. 80 has two parts.
R. 80, 1-12 which is present in N.W. 58, 1-11 and absent in B.

R. 80, 13-43. This has been placed just before the first fight in both the other recensions (Cf. B. 19, 40-75; N.W. 20). Instead, both B. and N.W. have as third fight, a passage wherein many verses are taken from R. 73, 26-50. Cf. B. 59 and N.W. 58, 16-40.

(d) Fourth fight. Indrajit decapitates an illusory Sītā and the ensuing fight. Cf. R. 81ff. The other recensions agree. Cf. B. 60 and N.W. 59.

(e) Fifth fight. Indrajit's sacrifice at Nīkumbhilā; duel with Lakṣmaṇa and death of Indrajit. Cf. R. 84ff. The other recensions agree; one passage in

R. 90, 4-31 is not found in the corresponding sargas B. 70 and N.W. 69.

141. A passage of *Rāma's lament* in R. 101, 12-22 is absent in B. 82, but present in N.W. 81.

142. *Maṇḍodari's lament* is longer in R. 111, where 126 ślokas are given ; B. 95-96 has 82 ślokas and N.W. 92 has 63 ślokas only. Nothing in N.W. corresponds to B. 96 and R. 111, 112b-120. The verses of R. which refer to Rāma being an incarnation of Viṣṇu are either absent or put differently in B. and N.W.

143. *Daśaratha addressing Rāma* after the death of Rāvaṇa, says that now he knows from the gods that Rāma is the hidden Puruṣottama for the destruction of Rāvaṇa: Idānīm ca vijānāmi yathā saumya sureśvaraiḥ-vadhārtham rāvaṇasyeha pihitaṁ Puruṣottamam. Cf. R. 119, 17. The Bengal recension seems to have preserved the original version: Idānīm.....etc..... rāvaṇasya tvam vanavāsāya dikṣitaḥ. Cf. B. 104, 18b-19a. Besides the reading of B., the N.W. Mss have also as ending.....tvamiha caivāvatāritaḥ. All three recensions have the passage wherein Daśaratha addresses Lakṣmaṇa and refers clearly to Rāma's divine nature. Cf. N.W. 100.

144. *The reference to Mahādeva* in R. 123 is missing in both B. 108 and N.W. 104 (Vaidya).

R. 123, 20 reads: Atra pūrvam Mahādevaḥ prasādam-akaron-mama.

B. 108, 22 reads : Atrāham śayito devi kuśāstīrnam mahītale.

145. *The Phalastuti* in R. 128, 110-122 and N.W. 110 is longer than in B. 113. The śloka R. 128, 117 referring to Rāma being Viṣṇu is absent in B, but present in N.W.

Uttara - Kāṇḍa.

A.—Matter present in the Southern recension and missing from either or both of the others

146. The consolation of Lakṣmaṇa by Sumantra is found in the three recensions, but the Southern recension adds a passage giving the reason of Sitā's repudiation: *the curse of Bhṛgu*, whose wife was killed by Viṣṇu. Cf. R. 51, 11-19a.

This is absent in B., but given in a footnote to N.W. 53.

The fact that Viṣṇu killed Bhṛgu's wife without any reference to the curse, is used as an argument by Viśvāmitra to

overcome Rama's objections to the killing of Tāḍakā. Cf. R.I, 25, 21. This found in B. also (Cf. B. I, 28, 20).

In the interpolated sargas of the Southern version we find some more matter absent in the other recensions.

147. The first interpolated sarga after R. 23 has a passage, wherein Rāvaṇa tries in vain to lift an ornament of one of Bali's ancestors. Cf. R. 23 Pr. 1, 53-69.

Absent in both B. 28 and N.W. 27.

148. Rāvaṇa's journey to sūryaloka. Cf. R. 23 Pr. 2.

Absent in B. and N.W.

149. The five interpolated sargas after R. 37 are all absent in the Uttarakāṇḍa of the Bengal version; they are given in a footnote to N.W. 39. Their subject-matter is as follows:

The birth of Vāli and Sugrīva (Cf. R. 37 Pr. 1). This is found in the Yuddhakāṇḍa of the other versions. Cf. B. VI, 4 and N.W. VI, 4 Rāvaṇa stole Sītā because anxious to be killed by Viṣṇu and so reach heaven. Cf. R. 37 Pr. 2-4.

Rāvaṇa tossed about by the women of Śvetadvīpa. Cf. 37 Pr. 5.

B.—Matter absent from the Southern version and present in one or both of the others

Nil.

C.—Other differences.

150. The defeat of Rāvaṇa by Arjuna Kārtavīrya and by Vāli is placed much earlier in the other recensions than in the Southern recension. Cf. R. 31 to 34. The others place this matter after sarga 19.

151. The *Phalastuti* is much longer in R. 111 than in N.W. 112; it is missing in B. 111.

152. *Rebuilding Ayodhyā*. R. 111, 10 mentions that king Rṣabha will rebuild Ayodhyā, whereas N.W. 112, 30 replaces Rṣabha by Kuśa. The Rāmāyaṇa-Maṇjarī, here, follows R. against N.W. (Cf. V. 1261). It is possible that, later on, the N.W. Mss were brought into line with the far more popular Raghuvamśa, where it is Kuśa who restores the city to her former splendour. Cf. Raghuvamśa, sarga 16. As noted under No. 151, this sarga is missing in the Bengal recension.

C.—Genesis of the Recensions

The comparison of the three recensions from the point of view of the subject-matter gives very clear indications as regards the genesis of these recensions.

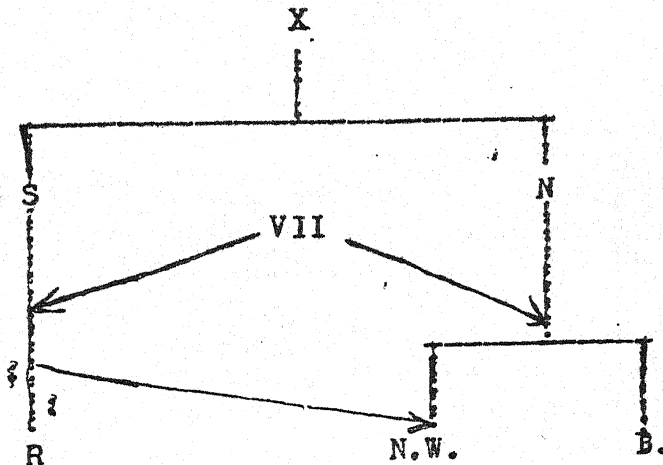
It is obvious, first of all, that both N.W. and B. are very closely connected and go back to a common source. Calling X the archetype of the three recensions, *i.e.* the Vālmiki Rāmāyaṇa at the time of the bifurcation, we may say that X originally split up into S, the prototype of the Southern recension, and N, the common source of the North-Western and Bengal recensions.

It is, further, very striking that the Uttarakāṇḍa shows no differences worth mentioning. This justifies the assumption that the Uttarakāṇḍa is not only the work of later interpolators but also that, contrary to what Dr. W. Ruben seems to think (*Cf.* Studien zur Text-Geschichte des Rāmāyaṇa Stuttgart. 1936, p. 60), it must have been composed after the bifurcation of the recensions into N. and S. had taken place. If the Uttarakāṇḍa had been part and parcel of the archetype X, it would inevitably have undergone the same modifications as the other Kāṇḍas. The absence of any important differences can only be explained by the fact that it was written much later and added to both N and S, very little before these recensions were written down and thus more or less textually fixed.¹

A third indication is worth mentioning at the outset, namely, that the N.W. recension contains much matter which is not to be found in B. but is present in R. This means that the N.W. recension, at least as printed at Lahore, is contaminated from S.

These preliminary remarks give us the following pedigree, in which VII stands for the Uttarakāṇḍa :

1. The argument given by Dr. M. Winternitz to prove that the whole Rāmāyaṇa, including the Uttarakāṇḍa, was completed by the 2nd century A.D. is cogent only for Kāṇḍas I-VI. The Mahābhārata has extremely little matter from the Uttarakāṇḍa: the story of Rāvaṇa at the beginning of the Rāmo-pākhyāna (III. 259 Poona ed.) and a solitary reference to Sambūka-Vadha in a late book (*Cf.* XII, 152, 67). Kālidāsa, however, certainly knew the Uttarakāṇḍa, substantially as it is now.



The Arch-type X.

It is probable that Vālmiki wrote his immortal epic round about 300 B.C. (Cf. J.R.A.S. 1915, p. 318) or at the latest during the 3rd century B.C. (Cf. M. Winternitz H.I.L. I, 516). It is generally admitted that it contained the matter corresponding to the actual Kāṇḍas II-VI only, the Bālakāṇḍa and the Uttarakāṇḍa being later additions.

The comparative table shows that the Bālakāṇḍa underwent the same fate as the other Kāṇḍas; this justifies the assumption that it was already added to the Rāmāyaṇa when the bifurcation into N. and S. recensions took place. The Uttarakāṇḍa, however, was not part and parcel of the archtype X, for the reason given above.

Dr. W. Ruben's method to reconstruct the archtype would be to treat as interpolations those verses which occur in one recension only, and to keep those absent in one recension only (Cf. o.c. p. 53). As mentioned already, the N.W. recension, as printed at Lahore, is contaminated from S.; consequently the verses common to N.W. and R. and absent in B. should be treated as occurring in one recension only.

This archtype so reconstructed would, according to Dr. W. Ruben, count more or less 12,000 ślokas, which corresponds to the extent of the Rāmāyaṇa, as given by the Buddhist Abhidharma Mahāvibhāṣā, dating from the first half of the third century A.D. (Cf. J.R.A.S. 1907, p. 99ff.).

The archtype X contained, therefore, substantially the Kāṇḍas I-VI and may have gradually shaded into two recensions from the first centuries A.D. Dr. W. Ruben puts it in the 2nd century A.D., but it is hazardous to fix definite dates.

The Southern Recension R.

In the course of centuries the prototype of the Southern recension, S., gradually grew into the now most widely spread text of the Rāmāyaṇa, R. Although R. has a greater number of additions than the other recensions, there can be little doubt that for the verses common to the three recensions, the text of the Southern recension stands usually closer to the arch-type X. This will be clear from the way N., the common source of B. and N.W., has changed X. This will be pointed out later. The text of the Rāmopākhyāna stands closer to R. than to either B. or N.W.; this, as Dr. Ruben points out, is due to the fact that the Rāmopākhyāna is based on a version of the prototype X.

Among the additions found in R., a few are also present in B. Two of these, Rāma's answer to Jābālī (No. 29) and the arrival of the monkey-army (No. 78), are present in the Rāmāyaṇa-Mañjarī, which is based on a N.W. codex. The thrust at Kaikeyī (No. 59) may have been suppressed intentionally, as Kaikeyī belonged to the North-West. We are thus left with three additions only, none of which brings new subject-matter: a sarga describing how Bharata refuses the kingdom (No. 44), Hanumān consoling Tārā (No. 74) and part of Maṇḍodarī's lament (No. 142).

As already commented on above, we find a long list of additions in R., which are also in N.W. Besides, from the Āraṇya Kāṇḍa onwards, the text of N.W. is often closer to R. than to B. Thus whole sargas are common to R. and N.W., Cf. Nos. 28, 61 (a), 94, 110 (a.e.f.); or fairly characteristic incidents, as Rāma drawing his bow and destroying Druma-kulya Cf. No. 112 (a.b.) and also Nos. 3, 22, 76 (b), 91, 93, 95, 151. Other places where N.W. agrees with R. against B. are Nos. 104, 105, 106, 107, 140 (c), 141, 145, 146 and 149. This long list certainly justifies the conclusion that N.W. is contaminated from R. or, to put it more accurately, from S.

The major part of the additions in R. however, are proper to the Southern recension. Among those, the following incidents are noteworthy: the visit of the exiles to Vālmiki (No. 26), the mutilation of Ayomukhī (No. 62), Tārā being sent to pacify Lakṣmaṇa (No. 77), Hanumān's encounter with personified Laṅkā (No. 89), the hymn to the Sun given to Rāma by Agastya (No. 119), and the wives of the leading monkeys going to Ayodhyā (No. 121).

Another group of additions is the result of duplication of already described events: Sītā's prayer to the Yamunā (No. 25), Rāvaṇa's visit to Mārīca (No. 60), Rāvaṇa's second council (No. 110 b.c.), Rāvaṇa's spies (No. 111), various fights (Nos. 114, 115 and 117). At times, existing events are more fully described: Laṅkādahana (Nos. 109 and 96), the omens before the fight (No. 113), and also Nos. 73, 140 (e) and 27. Laments and consolations too easily give rise to additional passages, without in the least changing the narrative, Cf. Nos. 21, 61 (b. and c.), 75 and 118. The same may be said of nature-descriptions, Cf. Nos. 23 and 76 (a. and c.).

Finally, we have the passage mentioning the signs of the Zodiac (No. 1), the pauranic stories added to the Bālakāṇḍa (Nos. 2, 4, 5, 6, 7, 8), the story of how Kaikeyī's mother was abandoned by her husband (No. 20), the condemnation of Buddha (No. 30), Hanumān's study of grammar (No. 72), the curses given to Rāvaṇa (Nos. 110 d. and 116) and some minor points (Cf. Nos. 24, 64, 112 c., 147 and 148).

The Northern Prototype N.

The existence of this common source of B. and N.W. is proved by the numerous additions common to both B. and N.W. and the still greater number of passages where B. and N.W. agree against R.

Dr. S. Levi has studied various works where the Digvarṇana of the Vālmikī Rāmāyaṇa (Cf. R. IV, 41 ff.) is copied and comes to the conclusion that the 236th Chapter of the Harivaṁśa, describing the earthquake caused by Hiraṇyakaśyipu, comes closer to N.W. and B. (i.e. to N.) than to R., whereas the author of the Buddhist Sad-dharma-smṛty-upākhyāna-sūtra, translated in 539 A.D. into Chinese, gives a description of the Jambūdvīpa, which proves that he read the Rāmāyaṇa in a recension of the North-Western type. (Cf. J. A. 1918, 1ff.).

This seems to prove that the Northern Prototype, which may have come into existence some time after 1 A.D., perhaps in the 2nd century, underwent a further evolution, which by the 6th cent. had produced the Bengal and the North-West recensions.

The far greater number of grammatical irregularities (ārṣa prayoga) in R. when compared to B. and N.W., is sufficient proof that the Southern text stands closer to the

archtype X than the other recensions. The reason given by Dr. H. Jacobi has never been challenged: the bards, although not greatly refined, could not but be influenced by the culture of their times and consequently corrected many grammatical irregularities; this was especially the case in those regions which were centres of classical Sanskrit literature, the East and the West, and consequently the Bengal and N.W. recensions contain relatively few of them. (*Cf. o. c. p. 9*).

The comparative table too shows that the original text was often changed in N, to suit later customs and beliefs or to remove inconsistencies. *Cf. Nos. 11, 19, 45, 47, 50, 51, 55, 56, 87*. Here mention may be made of the third table of contents. *Cf. No. 9*.

The additions common to B. and N.W., which therefore are presumably those of N, may be classified as follows. New incidents: Rāma recommending his mother to Daśaratha (No. 34); the exiles living on lotus-fibres for three days (No. 36); the appearance of Supārśva (No. 83); the intervention of the mother of Rāvaṇa and Vibhīṣaṇa (Nos. 122 and 124); the Kālanemi episode and Hanumān's fight with the Gandharvas (No. 134 b. c. d.); the prolongation of Rāvaṇa's council ending with the kick given to Vibhīṣaṇa (No. 123).

Entirely new subject-matter: No. 31, which is the first of a long list of later attempts to whitewash Kaikeyī; the birth-story of Sītā (No. 58); and the stories of the boons to Hanumān's father (No. 84) and to Daśaratha. (No. 126). A passage describing the Northern quarter gives the names of several Mountains not named in R., and, at one place, matter belonging to the Uttarakāṇḍa has been incorporated into the Yuddhakāṇḍa (No. 128).

The other additions are all the result of explicitation and further description of events either mentioned or implied in the archtype X. Such is the case with the sargas describing Bharata's visit to his maternal grandparents, mentioned in R. (*Cf. 10*), and also with the following Nos: 33, 40, 41, 42, 66, 67, 80, 81, 98, 101, 131 and 132. The same applies to complaints, laments and consolations as found in Nos. 35, 37, 38 and 39.

Finally there is a long list of differences, where N.W. and B. agree against R. and which therefore were presumably belonging to the Northern Prototype N. They are Nos. 12, 13,

14, 15, 16, 17, 18, 46 bis, 48, 52, 53, 54, 57, 68, 86, 88, 103, 104, 138 bis, 139 and 144.

The Bengal Recension B.

The critical edition of the Bengal recension by Gorresio is undoubtedly closer to the Northern Prototype N. than is the North-Western recension, the latter being contaminated from R.

Mention has been made already of the very few instances where B. has matter contained also in R., but absent in N.W. (Cf. supra *The Southern Recension R.*). Very little matter is found exclusively in the Bengal recension. New incidents are: Vibhīṣaṇa's visit to his brother at Kailāsa before coming to Rāma (No. 125); the conversation of Bharata and Hanumān when the latter fetches the healing herbs (No. 134 a.); and Jāṭāyu's leave of absence (No. 69). The other additions are: the list of the Ikṣvāku-varṇśa kings (No. 43); the effect of Rāma's gāndharva-weapon (No. 70 bis); Sītā's message to Rāma (No. 99); Hanumān relating his encounter with Surasā (No. 102); Sugrīva-garjanam (No. 129); and the garden-keepers' report to Rāvaṇa (No. 100).

Finally, the Bengal recension has omitted the Śloka referring to Sītā's Sandhyā (No. 92) and incorporated into the Kiṣkindhākāṇḍa some matter belonging to the Uttarakāṇḍa (Cf. No. 79).

The North-Western Recension N.W.

According to S. Levi's findings, referred to above, this recension, as distinct from the Bengal one, is supposed to have existed already in the sixth century A.D. Kṣemendra, writing in the 12th century, certainly used a codex of the N.W. type. In the long list of the comparative table, there are only five places where the Rāmāyaṇa-Maṇjarī disagrees with the N.W. recension. In Nos. 29 and 78 the Rāmāyaṇa-Maṇjarī agrees with R. and B., and contains matter entirely absent from the N.W. recension. In Nos. 16 and 17 we have two minor differences, where the Rāmāyaṇa-Maṇjarī disagrees with both B. and N.W., and follows the Southern recension. Finally in No. 152, a sarga absent in B., the Rāmāyaṇa-Maṇjarī agrees with R. against N.W., where the latter may have been influenced by Kālidāsa. All this goes to show that there never was a rigid separation of the various

recensions; we can only speak of three main types of codices, none of them perhaps being entirely free from contaminations.

We have treated above the matter common to B. and N.W. (Cf. *The Northern Prototype*), and we have already commented on the contaminated nature of the N.W. recension and given the matter common to N.W. and R. (Cf. *The Southern Recension R.*). There remains to describe the matter which exclusively belongs to the N.W. recension.

Incidents exclusive to N.W. are: Samudra presenting Rāma and Lakṣmaṇa with mailcoat and arms (No. 127); Nārada reminding Rāma that he is Nārāyaṇa (No. 130); Kumbhakarna praising Vibhiṣaṇa on the battlefield (No. 133) and Maṇḍodari-keśa-grahaṇam (No. 135). The latter is probably borrowed from Vimala Sūri's Paūmacariya (Cf. Ch. 68).

New also is the reason why Kaikeyī was able to help Daśaratha (No. 32) and Hanumanmaṅgalam (No. 85). The rest of the additions, proper to N.W., consist of fuller description or duplication of events present elsewhere, Cf. Nos. 97, 127, 134 (e), 136, 137 and 138. In the Kiṣkindhā Kāṇḍa of N.W. we find the story of the Daṇḍaka forest, taken from the Uttarakāṇḍa (Cf. No. 65).

SANSKRIT AND GREEK METRES

By

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I read with great interest Dr. C. Kunhan Raja's paper "Sanskrit metres: Vedic and Classical" in the new Bulletin of the Madras Government Oriental MSS. Library, (Vol. I. No. 1. pp. 5-21), and our common interest in metrical matters impels me to write on the subject. I am very much in sympathy with his new approach to the subject, and in particular with his insistence that metrical analysis ought to follow the rhythm of the verse. My own interest in Sanskrit metre—apart from sheer pleasure in these beautiful rhythms, which is a sufficient reward for the sometimes tedious and always elusive business of metrical analysis—is its very close connexion with Greek metre (and Latin—but Latin metre is derivative, borrowed wholesale from Greek). The connexion is so close that in my opinion evidence taken from the versification of Sanskrit is relevant to the analysis of Greek verse, and *vice versa*. There is sometimes complete *pāda*-coincidence, e.g., the Greek (and Latin)¹ hendecasyllable called the Phalæcæan — — — — — is identical with the longer *aupacchandāsaka pāda* (*aupacchandāsakam vadanti bāhyam*); and the Greek 'cyrenaic' — — — — — coincides with the common form of the *vaitālīya* shorter *pāda* (*na naṭā na viṭā na gāyanāḥ*). But it is not so much in complete *pāda*-coincidences as in the identity of what he calls (p. 13) "smaller metrical elements" (smaller than a *pāda* but larger than a *gaṇa* or 'foot'; the 'colon' of Greek metrics) that the resemblance is most instructive. Miss A. M. Dale's recent (1948) book "Lyric metres of Greek drama" gives as an appendix a list of some eighty 'typical or common cola' to which I always refer for purposes of comparison. She gives (for instance) a few forms, such as — — — — —, of the multiform Greek metrical element called the *dochmiac* — — — — —; which is,

1. Used by Catullus and hence imitated by Tennyson
"ōh yōu chōrus of indolent reviewērs"

I think, related to *udīcyā-vṛtti*,² and which is perhaps the dominant element in a large group of Sanskrit metres including:—

(1) *pr̥thvī*: - - | - - - - - | - - - - - | - - -

Śaśī divasa-dhūsaro galita-yauvanā kāmīnī &c.

(This could be analysed into three “dochmiacs” [= *udīcyā forms*] - - - - - | - - - - - | - - - - - , but the rhythm

seems rather to be iambus, dochmiac, dochmiac, cretic; compare kusumamañjarī (Raja’s paper p. 41)

(2) *gaurī* (alias *prabhā*): e.g., Kirātārjunīya 5.21

Akhilam idam amuṣya Gaurī-guroḥ - - - - - | - - - - -

(a resolved *mātrā*-equivalent of the dochmiac, plus the regular dochmiac);

(3) *vanamālā*: e.g., Raghuvamśa 12. 104

Raghupatir api Jā | tavedo-viśuddhām | pragṛhya priyām

- - - - - | - - - - - | - - - - -

(resolved dochmiac-equivalent, plus either two

bacchiacs and a dochmiac, or a dochmiac and two cretics):

(4) *kṣamā*, *jaloddhata-gati* &c. [The alternative name for *kṣamā*, (*kuṭīla-gati*), happens to have the same meaning as ‘dochmiac’—from *dochmios*=‘aslant, crooked’.]

(5) *śārdūla-vikrīḍita*.

Jacobi in his article “on the development of Indian metres in the post-Vedic period” (ZDMG. xxxviii, 1884) classed together metres “beginning with six shorts and continuing with any number of cretics” (e.g. *vanamālā*): and he further noted - - - - - as a distinctive metrical element. Jacobi’s article, Weber’s edition and translation of Piṅgala in *Indische Studien* vol. x (1863) and the very detailed chapter on epic versification in E. W. Hopkins’ “The Great Epic of India” (1901) seem to me to be the most valuable contributions by Western Orientalists to Sanskrit metrics (and of course E. V. Arnold’s “Vedic Metre”, 1905). One result of their studies is to relate a number of the classical metres to one

2. *Udīcyā-vṛtti* (idam Bharata-vam | śa-bhūbhujām) - - - - - | -

- - - - - But Piṅgala divides - - - - - | - - - - - *prācyā-vṛtti* (śrūyatām śruti-manō | rasāyanam) - - - - - | - - - - - Piṅgala divides - - - - - | - - - - -

or other of the trimeter (*triṣṭubh-jagati*) types which have persisted from Vedic times through the epic period and into the classical period; and, in particular (A) to very common 'choriambic' type of *triṣṭubh* (classical *upajāti*), and of *jagati* (classical *vaṃśastha*):

A. and $\begin{array}{c} \text{---} \text{---} | \text{---}, \text{---} | \text{---} \\ \text{---} \text{---} | \text{---}, \text{---} | \text{---} \end{array}$

and (B) to the heavy type of *triṣṭubh* represented by the classical *śālīnī* (and its 'hypermetric' variation the *vaiśva-devī*):

B. $(\begin{array}{ccc|ccc} - & - & - & - & , & - & \cup & - & - & | & \cup & - & - \\ - & - & - & - & - & , & - & \cup & - & - & | & \cup & - & - \end{array})$

Derivatives of "A" are more elusive than derivatives of "B", but it leaps to the eye that the *vaitāhiya* type of metre is a choriambic *jagatī* with its first quadrisyllabic metron curtailed and reduced to what metrists of Greek (speaking of the corresponding Greek metres, listed by Miss Dale as ' Aeolo-choriambic ' measures) call ' variable base ':

na naṭā na viṭā na gāyanāḥ
stana-bhārānamitā na yoṣitaḥ

一 二 三 四 五 六 七 八 九 十 十一 十二
 一 二 三 四 五 六 七 八 九 十 十一 十二

What perhaps happened in post-Vedic versification (and perhaps it happened in Greece too) was that the compact quadrisyllabic form of ancient dimeters and trimeters dissolved when a dominant rhythm (and the choriamb seems to have been a very powerful solvent) asserted itself, and became a nucleus round which any rhythmically congruous accretion might be attached. In Greece the trimeter preserved its identity *only* in the iambic form (the variety of *jagatī* which Arnold finds particularly in maṇḍala vii of the R̥g-veda), the staple metre of the non-lyrical parts of Greek drama. [The Sapphic stanza consists in three lines which could be 'choriambic' triṣṭubhs (though with an unusual opening), followed by a fourth 'line' ---. Thus, ---, ---, ---, thrice: followed by ---. But Sappho's contemporary, Alcaeus, cannot have thought of the Sapphic hendecasyllable as a compact trimeter, for he addresses 'sweetly smiling lady Sappho with hair like the violet'

(i o -plok' hagnā mellicho-meide Sapphoi)

— — — — —

in her *own* Sapphic hendecasyllable *but* with a short syllable prefixd: and one could not take that liberty which a genuine *triṣṭubh*! Besides, as Miss Dale points out (p. 169 footnote), Alcaeus himself used a hendecasyllable correlated with the Sapphic: and this could not by any ingenuity be regarded as a *triṣṭubh*].

As to classical derivatives from the "B" (*śālinī*) type of trimeter, Jacobi is instructive³—*Mandākrāntā*, *Sragdharā*, *Mālinī*, and others with the *śālinī*'s cadence - - - - -, usually keep to an opening of long syllables like *śālinī*, *but* with accretions; and they *insert*, between their lengthened openings and the usual *śālinī* cadence, an 'echo' in resolved form (5 shorts and a long, or 6 shorts and a long) of a heavy phrase embodied in the opening or in the cadence: except that *Mālinī* inserts nothing, but simply resolves the opening five longs of *vaiśvadevī* into six shorts and two longs.—And so on. Like the choriamb in the *triṣṭubh* (*upajāti*-type), and like the iambic cadence of the *jagatī* the *śālinī*'s cadence - - - - - is a powerful solvent of the trimeter (quadri-syllabic) mould in which it first took shape: and new metres come out of it like butterflies out of a chrysalis.

Jacobi's article is quite short and ought to be available in an English translation,—*with* corrections of the misprints of metrical symbols.³

I welcome Dr. Raja's approach to the subject. Piṅgala gives a marvellously systematic description; but, as Raja says and as Weber said, (in 1863), his trisyllabic 'feet' do not present the true rhythm except by accident; and a new account on the lines which Dr. Raja is following is very necessary. I think one will find in Greek metrics valuable collateral evidence for this purpose. I always turn to Miss Dale's list of Greek cola when I am puzzled by a Sanskrit metre. For instance in the case of *śikharinī* (- - - - -, - - - - - udanvac-chiannā bhūḥ sa ca nidhir apāṃ yojana-śataiḥ), the 'bacchiac dimeter' in Miss Dale's list, - - - | - - -, in which a molossus takes the place of a bacchiac, *seems* to give the clue.⁴ Is not the

3. Re. Rathoddhatā, is it not just *prācya-vṛttipāda*, used in a *sama-vṛtta*?

4. Very doubtful! Miss Dale disallows - - - | - - - as a bacchiac dimeter (p. 100). The molossus - - - must come at the *beginning*.

--- --- --- ---
rhythm: bacchiac; molossus (for bacchiac); resolved bacchiac
- --- -

plus long syllable; and long syllable plus resolved bacchiac ?
(*mātrās*: 5; 6 for 5; 5 and 2; 2 and 5).

Unlike Piṅgala, for whom only the four-moment *gaṇas*
--- --- --- ---
(dactyl, anapaest, spondee, proceleusmatic—and, for the sole

purpose of scanning the *āryā*, also the amphibrach) are reckoned as time-measures (the other feet being regarded as syllable patterns merely), the Greek metrists classified *all* feet according to the number of moments contained:—feet of three

--- --- ---
moments (iambus, trochee and tribrach); four moments; five

--- --- --- ---
moments (cretic, paeonic, bacchiac); and six moments (ionic,

--- ---
choriambus, molossus: and, since, iambs and trochees go in

--- --- --- ---
pairs, the double-iamb and double-trochee could have been included; but they are variable, --- --- and --- --- and not restricted to six moments).

The Greek metrist therefore—unlike Piṅgala—expects all metres to be time-patterns, *mātrā-vṛtti*. That view comes up against difficulties, as soon as a metre ceases to consist in simple repetitions of the same 'foot' (or at least of feet of the same time-value), like *dodhaka*, *toṭaka*, *sragviṇī*, *induvadanā*⁵, *bhujamga-prayāta*. It *does* however work also for the two most widely used and famous Greek measures; Homer's hexameter (six feet — --- the fifth regularly --- and the sixth necessarily ---); and the iambic "trimeter" used in the dialogue of Greek drama (which is really a *jagatī pāda* of the variety not uncommon in R.V. *maṇḍala* vii, called by Arnold the 'iambic' *jagatī*). But it is difficult to apply this conception to metres which are *not*, on the face of it, mere

5. But *indu-vadanā* (alias *Varasundarī*) --- | --- | --- | --- is reduced to four moments in its closing *gaṇa*. Miss Dale notes that this sometimes happens in the parallel Greek (paeonic) metre.

repetitions of the same or equivalent simple elements ; and the Greek lyric metres studied in Miss Dale's book (like *varṇa-mātrā-* and *varṇa-vṛtti*) look at first sight like combinations of heterogeneous 'feet'. Metrists of Greek therefore had to face just the problem which metrists of Sanskrit have set for themselves,—to determine the principles on which these more complex patterns are built up. And the patterns of Sanskrit versification are so similar to those found in Greek that what is true of one *should* be true of the other.⁶

6. I have delayed sending the above note because my own experience warns me that I may be doing a disservice in suggesting comparison between Greek and Sanskrit metres! The one book which I have read in which Greek metre is treated on the basis of comparison with Avestan and Vedic versification (J.M. White : *The Verse of Greek Comedy*) seems to me to be a warning against the use of such methods ; which can be very misleading. And I myself have found—and my inference from the Greek bacchiac dimeter to *Sikharinī* is very likely a case in point—that these analogies lend themselves to misuse.

EARLY KADAMBA CHRONOLOGY

By

Dr. G. S. GAI, *Ootacamund*

In a recent authoritative work on the history of the ancient Indians, there is a chapter on South India which devotes a brief section to the history of the early Kadambas.¹ About the chronology of this dynasty we see, from the table of reference given on p. 238 of that book, that the first king Mayūraśarman is placed in A.D. 345-60, his great-grandson Kākusthavarman in A.D. 425-50 and Harivarman, the last king of the main line, in A.D. 538-50.² A detailed and more succinct account of the members of this dynasty is given in a Kannaḍa article entitled *Ruling Dynasties of Karṇāṭaka—The Kadambas*—by Messrs. N. Lakshminarayan Rao and R. S. Panchamukhi.³ The chronology adopted by these scholars is more or less the same as referred to above. For these chronological schemes, the date of the Sangoli plates of Harivarman⁴ has undoubtedly provided a land-mark, though other considerations have also been taken into account. The astronomical phenomenon *vishuṇa* mentioned in the Sangoli plates, which are dated in the king's eighth regnal year, yielded three dates in the sixth century A.D., viz., A.D. 507, A.D. 526 and A.D. 545 as the probable dates of the record. Of these, the last one, i.e. A.D. 545 was preferred for political reasons on the assumption that the defeat of the Kadambas by the Western Chālukya king Pulikeśin I must have taken place about A.D. 550. And so Harivarman was supposed to have ascended the Kadamba throne in A.D. 538.⁵

1 *A New History of the Indian People*, Vol. VI—The Vākāṭaka—Gupta Age, pp. 235-46.

2 These dates are based on J. Dubreuil's approximations. See *Anc. Hist. Dec.*, p. 95.

3 *Prabuddha-Karṇāṭaka*, Vol. XX, No. 1, pp. 119-36; No. 2, pp. 101-24. The subject has also been dealt with in sufficient details by Dr. D. C. Sircar in his *Successors of the Sātavāhanas*, pp. 215ff. See also, *Kadamba-Kula*, pp. 15-54.

4 *Epigraphia Indica*, Vol. XIV, pp. 163-68.

5 *Ibid.*, p. 166.

About eight years ago an inscription of Chālukya Vallabhēśvara (*i.e.*, Pulikēśin I) dated in Śaka 465 (A.D. 543) was discovered on a hill-rock at Bādāmi in the Bijapur District.¹ In this record the king is stated to have performed *aśvamēdha* and other sacrifices, thereby indicating his independent status obtained after defeating and ousting the early Kadambas of Vaijayantī,² who were rulers of the region. In view of the date of this inscription, the late Rao Bahadur K. N. Dikshit, editor of the Sangoli plates, had to revise his opinion and prefer A.D. 526 as the date of the latter record³ which would place the accession of Harivarman in A.D. 519, about 20 years earlier than the date given previously. Consequently it is necessary to revise the chronological dates given to the earlier members of the family and that is the object of the present paper.

Starting, then, backwards from A.D. 519 as the date of Harivarman's accession, we have to place his father and predecessor Ravivarman between A.D. 484-519 since we know that the latter king ruled at least for 35 years.⁴ Between Ravivarman and his father Mṛigēśavarman, we have probably to accommodate, with a short rule of about 7 or 8 years, one Śivamāndhātṛvarman who is suggested to have been an younger brother of Mṛigēśavarman.⁵ In fact, the position of this Śivamāndhātṛvarman is the same as that left by Dr. Kielhorn some 45 years ago,⁶ because no discoveries throwing fresh light on the point have been made during this period. We may, however, assign Śivamāndhātṛvarman to A.D. 475-84. Then giving a normal period of 25 years' rule, Mṛigēśavarman's reign would fall between A.D. 450-75.⁷ His father Śāntivarman may be placed in A.D. 430-50 and the latter's

1 *Ibid.*, Vol. XXVII, pp. 4-9 (The record has also been published by the same author in the *Digest of the An. Rep. on Kannaḍa Research in Bombay Province*, 1940-41, pp. 6-9).

2 *Ibid.*, p. 6.

3 *Ibid.*, p. 7 n. 2,

4 His Sirsi C. P. grant is dated in his [3] 5th year. See *Ep. Ind.*, Vol. XVI, p. 264.

5 *Pr. Kar.* Vol. XX, No. 1, p. 130. n. 9.

6 *Ep. Ind.*, Vol. VIII, pp. 30-1.

7 It has been suggested that this king might have come to the throne either in A.D. 434-35 or in A.D. 469-70 (*Suc. Śāt.* p. 236). But these dates do not suit our scheme.

father Kākusthavarman in A.D. 400-30.¹ In view of the fact that one of *yuvārāja* Kākusthavarman's records² mentions year 80 which is generally accepted as the year counted from the first king Mayūraśarman's accession, we have to accommodate four kings during these 80 years and one of the kings was Kākusthavarman's elder brother Raghu. So Raghu may be given a rule of 15 years, from A.D. 385-400, his father Bhagīratha seems to have reigned from A.D. 360-85, the latter's father Kaṅgavarman from A.D. 345-60 whose father Mayūraśarman has to be placed in A.D. 320-45. Thus Mayūraśarman's date of accession would fall in A.D. 320, about 20 years earlier than the date generally assigned.

It now remains to know the later limit of Harivarman's rule and consider the reign-periods of the important line of the dynasty, *i.e.* of Kṛṣṇavarman I. It is agreed that Kṛṣṇavarman II, the great-grandson of Kṛṣṇavarman I, was a contemporary of Harivarman, probably the last king of the main line. It is also gathered that Kṛṣṇavarman II defeated Harivarman before he occupied Vaijayantī (modern Banavasi in the North-Kanara district), the erstwhile capital of the rulers of the main dynasty. And it is suggested that this event might have taken place before the 7th year of Kṛṣṇavarman II.³ It is, therefore, reasonable to assume that it was Kṛṣṇavarman II whom the Chālukya king Pulikēśin I defeated before the latter established himself at Bādāmi about A.D. 540.⁴ From the Sangoli plates we learn that Harivarman was at Vaijayantī in A.D. 526 and his defeat must have taken place soon after that date. We may, therefore, place Harivarman between A.D. 519-30 and assign a rule of twenty years from A.D. 520-40 to Kṛṣṇavarman II. On an average rule of 25 years, Simhavarman, father and predecessor of Kṛṣṇavarman II, may be supposed to have ruled from A.D.

1 This period includes about 5 years of his *yuvārāj*-ship.

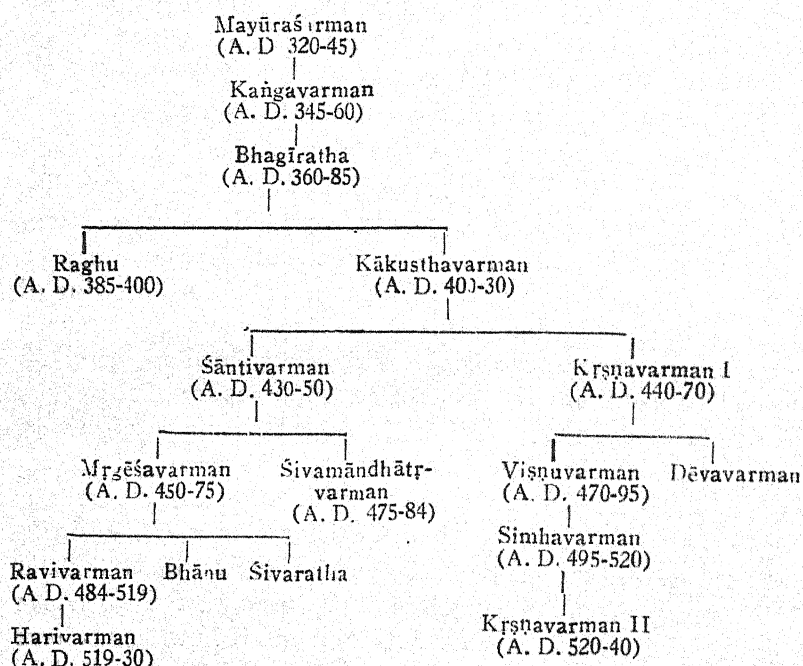
2 *Ind. Ant.*, Vol. VI, p. 23, text ll. 4-5.

3 *Pr. Kar.*, Vol. XX, No 2, p. 115. It must, however, be noted that the direct and definite evidence of the early occupation of Vaijayantī by Kṛṣṇavarman II is obtained, so far, from his Kīrukuppaṭūr grant dated in his 15th year (*Digest, An. Rep. on Kan. Res. in Bom. Pr.*, 1940-41, pp. 3-5).

4 This event is placed in A.D. 540 by us in view of the date of the Bādāmi inscription of this king mentioned above.

495 to A.D. 520 and his father Viṣṇuvarman from A.D. 470-95. And Kṛṣṇavarman I, the father of Viṣṇuvarman, son of Kākusthavarman, and younger brother of Śāntivarman of the main line, has to be placed in A.D. 440-70.

For the sake of ready reference, the revised chronology of the two early Kadamba families discussed above may be shown by the following table, the dates given being, of course, probable ones to be adjusted by future researches:—



We may now proceed to discuss a few points arising out of this revised chronology and connected with the known genealogy of the family. According to our scheme, Kākusthavarman (A.D. 400-30)¹ was a later contemporary of the Gupta emperor Chandragupta II and an elder one of Kumāragupta I. We may, therefore, assume that Kākusthavarman might have given his daughter to Kumāragupta I instead of to one of his successors.² As regards the matrimonial relationship of the Kadambas with the Vākāṭakas, in the first place, the present-

1 Dr. Sircar has assigned c. A.D. 405 as Kākusthavarman's date of accession (*Suc. Sāt.*, p. 392).

2 For Bühler's interpretation of the verse in question, see *Ind. Ant.*, Vol. XXV, p. 27, according to which there was no marriage alliance with the Gupta Kings and others.

day leading scholars are not agreed upon the dates of Pravara-sena II and his son and successor Narendra-sena. Thus according to Dr. Altekar, Pravara-sena II ascended the throne in c. A.D. 410 and Narendra-sena in c. A.D. 440³, while Dr. Majumdar proposes¹ c. A.D. 450 and c. A.D. 480 for their accession, forty years later in each case. Mm. Prof. Mirashi, while disagreeing with Dr. Majumdar's views and confirming the prevalent view on the point, places the accession dates of Pravara-sena II and Narendra-sena in c. A.D. 420 and 450 respectively, 10 years later than the dates proposed by Dr. Altekar.² It has been presumed that the Kuntala princess who was the wife of Narendra-sena and mother of Pr̥thivī-śeṇa II was probably a daughter of the Kadamba king Kākusthavarman.³ But, if as suggested above, Kumāragupta I was the son-in-law of Kākusthavarman it is not possible that the latter king gave his another daughter in marriage to the Vākāṭaka prince Narendra-sena, the grandson of the sister of Kumāragupta I.

1 *A New Hist. of the Indian People*, Vol. VI, pp. 113, 115.

2 *J. A. S. B.*, Letters, Vol., XII, No. 1, pp. 1-(5).

3 *Ind. Hist. Quart.*, Vol., XXIV, pp. 151-55. This difference is due to the fact that Prof. Mirashi accepts the date c.A.D. 395, given by V. Smith, for the marriage of Rudra-sena II, father of Pravara-sena II, with Prabhāvatī-guptā, and places Rudra-sena's accession in c. A.D. 400. Dr. Altekar, however, on the assumption that Prabhāvatī-guptā was born in c. A.D. 365, thinks that her marriage took place in c. A.D. 380 and that Rudra-sena II came to the throne in c.A.D. 400. It may be noted, in this connection, that Prof. Mirashi credits Pr̥thivī-śeṇa I with a long rule of 50 years while other scholars give 25 years' rule to this king and a rule of 45 years to his father and predecessor Rudra-sena I, who probably came to the throne early in life, as suggested by Dr. Majumdar.

3 *A New Hist. of the Ind. Peo.*, Vol. VI, pp. 115, 240. According to Dr. Altekar, the marriage of this lady Ajitabhāṭṭārikā, supposed to have been the daughter of Kākusthavarman, with Narendra-sena took place in c.A.D. 430. (*op. cit.*, p. 115). This event has to be placed about 10 years later according to Prof. Mirashi's dates and 40 years later according to Dr. Majumdar in which case Ajitabhāṭṭārikā must surely have been the daughter of a Kuntala king, other than Kākusthavarman.

We also meet with some difficulty in understanding the matrimonial relationship of the Kadambas with the Western Gaṅgas. It is usually assumed that the Gaṅga king Mādhava (III), the son of Viṣṇugōpa and the father of Avinīta, married a daughter of Kākusthavarman and sister of Kṛṣṇavarman I, since the Gaṅga grants style Avinīta as the sister's son (*priya-bhāginēyaḥ*) of the Kadamba king Kṛṣṇavarman, described as *aśvamedh-āvabhṛth - ābhīṣikta - śrīmat - Kadamba - kula - gagana-gabhastī mālinah* and identified with Kṛṣṇavarman I.¹ And, on certain considerations, this Mādhava III is placed from c. A.D. 480-95,² who would thus become a contemporary of Viṣṇuvarman, son of Kṛṣṇavarman I according to our table of dates. It is, therefore, not possible to suppose that he married a daughter of Kākusthavarman. Prof. K.A. Nilakanta Sastri, however, eliminates Viṣṇugopa altogether from the Gaṅga genealogy as a fabricated name, identifies Harivarman with Ayyavarman, father of Mādhavavarman II of the Penunkonda plates and takes Avinīta to be a son of this Mādhavavarman II³ who is supposed to have ruled from c.A.D. 460-75.⁴ If we put faith in this genealogy and assume that it was Mādhavavarman II who married the sister of Kṛṣṇavarman I, it will obviate our difficulty, pointed out above, in as much as Kṛṣṇavarman I would be a contemporary, though an elder one, of the Gaṅga king. In view of our chronological scheme, we may have to suppose that Kākusthavarman had a daughter, probably his youngest issue, rather late in his life, whom he left to the care of Kṛṣṇavarman I and it was the latter who attended to her marriage with the Gaṅga king. This view

1 The main reason for this identification is, of course, the epithet *aśvamedh*-etc., associated with the name of Kṛṣṇavarman and it is only the first king of this name who is known to have performed an *aśvamēdha* sacrifice. Some scholars, however, identify this king with Kṛṣṇavarman II (J. Dubreuil, *Anc. Hist. Dec.*, p. 103). Dr. Sircar, in upholding the latter identification, suggests that the epithet *aśvamēdh*-etc., qualifies *kadamba-kula* and should not be applied as the personal epithet of the king mentioned therein *Suc. Sāt.*, pp. 300-01).

2 *Pr. Kar.*, Vol. XX, No. 1, p. 131.

3 *A New Hist. of the Ind. Peo.*, Vol. VI, pp. 249-50.

4 *Pr. Kar.*, *op. cit.*, p. 131.

may gain support from the suggestion ¹ that Kākusthavarman had taken a second wife on whom he begot Kṛṣṇavarman I and a daughter married to the Gaṅga king, because Śāntivarman, the elder brother of Kṛṣṇavarman I is styled as *aurasa-putra* of Kākusthavarman in the Talgunda pillar inscription.² And this may also perhaps explain why the Gaṅga grants proclaim Avinīta invariably as the *priya-bhāginēya* of Kṛṣṇavarman and not *priya-dauhitra* of Kākusthavarman.³

There are many other controversial points connected with the Kadamba history of this period. For example, it is suggested that Kṛṣṇavarman I, father of Viṣṇuvarman, ruled before his elder brother Śāntivarman by usurping the throne of Kākusthavarman and that Śāntivarman was not the eldest son of his father⁴, suggestion based on the dubious testimony of the Birur plates of Viṣṇuvarman.⁵ But unless more definite and reliable evidence is forthcoming, we need not set aside the prevalent view on the point that the Kadamba kingdom seems to have been divided between Śāntivarman and his brother Kṛṣṇavarman I who ruled independently in their respective territories just as the Vākāṭaka kingdom was divided into two branches after the death of Pravara-sena I. To mark his independent status, Kṛṣṇavarman I might have performed the *aśvamēdha* sacrifice.

It is outside the scope of this paper to deal with these different view-points, propounded by several scholars, some of which are based on assumptions, possibilities, negative evidence and, no doubt, also on ingenious suggestions. Suffice it to say that we must await fresh discoveries for the clarification of these fixed, doubtful, and controversial points connected with the early Kadamba history.

1 *Pr. Kar.*, Vol. XX, No. 2, p. 105.

2 *Ep. Ind.*, Vol. VIII, p. 33, text Line 14.

3 It is also possible that Kṛṣṇavarman I might have rendered some substantial help to the Gaṅga king.

4 *Suc. Sāt.*, pp. 283, 286.

5 *Ep. Car.*, Vol. VI. Kd. 162. Dr. Kielhorn (*Ep. Ind.* Vol. VIII, p. 30, note 2) doubted the authenticity of Birur grant, though he was inclined to rely on the degree of relationship mentioned. The authors of the afore-mentioned Kannaḍa article have shown this record to be a spurious document.

THE KUPPUSWAMI SASTRI RESEARCH INSTITUTE

FOURTH FOUNDATION DAY

The Fourth Foundation Day celebrations of the Kuppuswami Sastri Research Institute, Madras, were held on Wednesday, 8th September, 1948, at the Ranade Hall, Mylapore. A learned gathering was present. Sri C. Jinarajadasa, President of the Theosophical Society, and a Life Member of the K. S. R. Institute, presided.

After prayer, Dr. V. Raghavan, one of the Secretaries, read messages received for the success of the function. The following had sent messages: H. E. C. Rajagopalachari, Governor-General of India; H. E. M. S. Aney, Governor of Bihar; Sir Mirza Ismail; Dr. S. R. U. Savoor, Retd. D. P. I., Madras; Hon. M. Bhaktavatsalam, Minister, Madras; Rev. Jerome D'Souza, Principal, Loyola College, Madras; Prof. Sivaprasad Bhattacharya, Retd. Sanskrit Professor, Calcutta, and Prof. M. Lakshminarasimhaiya, Head of the Sanskrit Dept., Mysore University.

Sri K. Balasubrahmanya Ayyar, one of the Secretaries of the Institute, then read the report of the work of the Institute for the year 1947-1948.

Sri T. R. Venkatarama Sastri, President of the Institute, then welcomed the President of the evening, Mr. Jinarajadasa, and the two scholars who were to read two research papers. He referred to Mr. Jinarajadasa as a person not only of vast learning but of rare insight. The two scholars who were to read research papers on the occasion, he said, had been professors at the University and were scholars of experience, and their papers, he added, were going to be full of lessons for the problems of the day with which they were all struggling. He then requested Mr. Jinarajadasa to occupy the chair, deliver his address and conduct the proceedings.

Mr. C. Jinarajadasa observed in the course of his address that Sanskrit was living because all our culture was permeated by Sanskrit ideas in one form or another. He continued: "I do not know Tamil or Telugu, but I am quite sure that even there, so far as philosophies are concerned, their spirit comes from ancient days. Now it is necessary in these days when great changes are taking

place around us that if we are to live as a great nation we must get our continuity with the ancient past. Now how is this going to be done? I have got some suggestions which I think should be practicable. And this is to popularise our ancient learning, translating them in the various dialects if you like. I want to explain the way in which this popularisation of ancient culture has been done in other lands. We have today several great dialects. We are supposed to be having Hindustani as a kind of common speech. But one of these days Hindustani will have to be sanskritised if it is to be really effective. Now it is perfectly possible to do something to bring all the millions of men and particularly the women—who are very close to our ancient culture—nearer to that culture. I am anxious particularly because in these days a twist to our culture is being given by the cinema. The cinema takes our ancient dramas and adopts them in horrible ways. I was once present at a film show of Sakuntala. Well, it was simply a kind of torture, something impossible. The same twist is taking place in the cinema elsewhere. Last November I was on a ship coming here; and one evening my friends and I went to see a cinema of a great story of Dickens—the Great Expectations; after about two reels I left the theatre hall; I could not stand it any more. I know Dickens, every line of it. The twist is given to the story, to fit it to the needs of the cinema, taking away all the charm. That is what is happening in India today. How then are we going to get back our ancient culture? I have a suggestion to make. Here is a little book of Bhagavat Gita. Years ago our old friend Mr. Natesan got permission of Dr. Besant to issue a cheap edition in Sanskrit with an English translation, paying no copyright at all. Now upto the year 1939, he had sold over 1,45,000 copies of it. It was then being sold at four annas and it was my custom at railway stations to buy copies and give them to my friends. The price has been now raised to six annas. Now think of the work that has been done by that little book with the Sanskrit text and English translation. It has popularised Gita. Happily today there are thousands of other translations but I do not think you can get one with Sanskrit and English for six annas. Now, there is no reason whatsoever that Gita must always be in Sanskrit characters. I have here a beautiful edition of Gita in Roman letters, which is very perfect. You must have

heard of the great Pali Society which has published more than 60 volumes of Pali books—all in Roman script. The second idea is this. It has been my dream that our own Theosophical Publishing House should publish a series of works to be sold at annas two. This thought occurred to me in 1917 in those very thrilling days. Lately I was living in Italy where a firm has published about 700 volumes—all cheap editions of books of great scholars on practically every topic. The Italian firm issued hundreds of translations, summaries and abridgments of the ancient works of Greece and Rome for a cost which comes to about two annas. I have brought one or two of those books here. Thus throughout Italy there was a popularisation of those learned books. When I went to South America in Chile, a firm was doing similar work. The cost comes to less than three annas. I asked one Publisher: Are you having any copyright for this? His reply was: That is not our business. Our business is to see that our people get into touch with every possible kind of knowledge. Similar thing happened in England too. Now my suggestion is that an Institute like this should try the same method here. Now you may ask how is this going to be financed. It seems to me that if a great authority were to stand at the back of such an undertaking and prevent the vulgarisation, translations of real Sakuntala can be had. Now an Institute like the Kuppaswami Sastri Research Institute should undertake to publish books at cheap rates to reach the masses. India is a land where men who are rich, who give riches to temples, should come forward to erect this new temple of learning, for the welfare of the millions. If a great body like this Institute stands at the back and be responsible for the work, and employ two or three graduates—and they seem to be cheap now—they should be able to turn out publications for all India, and which may tell the people what real culture was in ancient India and what it is today. I am urging that this should be done because either we should have an Indian culture or cinema culture. There is no other alternative between the two. It is time that some of us entered that position and took charge of the welfare of our people, to make the people proud of their ancient culture. There is no other culture which goes so far back and it is a culture in which we can still dig deep: we can dig a well in which we can take new buckets of water and change the whole life of the people. These are the two ideas I have to offer."

Dr. N. Venkataramanayya, Reader in Indian History & Archaeology, University of Madras (Retd.), then read a paper on "Some Cultural Contacts in South Indian History." In the course of the paper, he set forth some of the outstanding facts of South Indian cultural history. He said that the belief that the peoples of South India—Andhras, Kannadigas and Tamils—had each developed, in the course of ages, a distinctive culture of their own, was quite common even among the educated classes; serious efforts were also being made to restore the purity of their so-called indigenous cultures; but, this belief, he said, was not based on evidence. A careful examination of the mode of life and the social, religious and economic institutions of the South Indian peoples at present was bound to convince them that in spite of local variations and peculiarities noticeable here and there, their cultural heritage was essentially the same. There was nothing to distinguish the Andhra culture from those of Tamilnad and Karnataka. There were differences of language, but linguistic differences must not be confounded with differences in culture and made an excuse for the division of the country into water-tight compartments.

Dr. Venkataramanayya dealt at length with the political history of South India, laying emphasis on the movement of peoples since 200 B.C. and said that in no period in the past did our people live in isolation, entrenched behind linguistic barriers. Then he dealt with Andhra language, literature and music and said that what they regarded as peculiarly Andhra was, in fact, the outcome of the activity of the non-Andhras who adopted the Telugu country as their home.

Vidvan Venkatarajulu Reddiar, Lecturer in Tamil, University of Madras, (Retd.), then spoke in Tamil on "Tolkāppiyam". He said that "Tolkāppiyam" was the oldest Tamil grammatical treatise and showed with a wealth of illustration how a knowledge of Sanskrit grammatical and *alankāra* works was necessary for understanding several of the ideas in Tamil *Ilakkaṇam* and *Ilakkiyam*.

Sri K. Balasubrahmanya Ayyar thanked the learned President and the two scholars for their learned and stimulating addresses. He agreed with Mr. Jinarajadasa on the need for popularisation of our culture and observed that the two research scholars, Dr. Venkataramanayya and Vidvan

Venkatarajulu Reddiar, had done a service by emphasising the cultural links of the southern peoples.

GENERAL BODY MEETING

The Annual General Body Meeting of the Institute was held at the Ranade Hall, Mylapore, on Monday, 20th September, 1948, at 6 P. M.

The President of the Institute, Sri T. R. Venkatarama Sastri, presided.

Sri K. Balasubrahmanya Ayyar, Secretary of the Institute, presented the fourth Annual Report of the Institute and the audited statement of accounts for the period 1-8-47—31-7-48. One Fellow, Sri. T.N. Ramachandran., Supt., Arch. Survey of India, and eight new Life Members, Sri P. S. Visvanathan, I. C. S., Sri S. Ramaswami Sastri of Tiruvisanallur, Dr. Goda Varma, Travancore University, Sri T. Vasu Naidu, Madras, Dr. B. Ch. Chhabra, Govt. Epigraphist, Ooty, Dr. Sailesvar Sen, Reader in Philosophy, Andhra University, Waltair, Sri T.V. Visvanatha Ayyar, Advocate, Mylapore, and Sri C. A. Seshagiri Sastri, Advocate, Mylapore were enrolled during the period. Mrs. Sundarambal, wife of the late D. Balasubrahmanya Ayyar of B. G. Paul and Co., gave a donation of Rs. 1000/- and Sri K. Varadachari, 165, Lloyds Road, Royapettah, a donation of Rs. 50/-. The accounts of the Institute were audited as usual, free of charge, by Sri V. Swaminathan, B.A., G. D. A., R.A. On the motion of Prof. K. A. Nilakanta Sastri, seconded by Sri T. Candarasakharan, the Annual Report and statement of Accounts were adopted.

The full report together with the statement of accounts will be separately published.

The budget for the next year presented by Sri K. Balasubrahmanya Ayyar was then, on the motion of the Chair, adopted.

On the motion of Sri A. A. Venkatarama Ayyar, seconded by Sri K.S. Ramaswami Sastri, Sri V. Swaminathan was re-elected Auditor for the next year.

Moved from the chair, the following two resolutions were then passed :

1. "This meeting of the General Body of the Kuppuswami Sastri Research Institute places on record its

great sorrow and sense of loss sustained by the Institute and the world of Sanskrit studies in the sad untimely demise of Dr. T. R. Chintamani, a Life Member of the Institute, and a member of the Sanskrit Research Department of the Madras University."

2. "This meeting of the General Body of the Kuppuswami Sastri Research Institute authorises the President and Secretaries, with other co-opted members, to see the Maharajah of Cochin with a view to request His Highness to extend his kind patronage to the Institute."

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BOOK REVIEWS

Lectures on The Ramayana by The Rt. Hon. V. S. Srinivasa Sastri with a foreword by Sri. T. R. Venkatarama Sastri. Published on behalf of the Madras Samskrit Academy by S. Viswanathan, the Central Art Press, 14, Singanna Naick Street, G. T., Madras. Price Rs. 10/-: \$ 4/-: Sh. 16/-

The Madras Samskrit Academy has placed lovers of Valmiki's Ramayana under a debt of gratitude by its publication of the thirty lectures on the Ramayana delivered by the Rt. Hon. V. S. Srinivasa Sastri to large audiences in Mylapore in 1944. The benefit of these learned and thoughtful lectures has now been extended to the much wider circle of readers who have been in eager expectation of their appearance in book form.

It may be stated at the outset that the author is not interested like Western scholars in discussing questions like the date and the text of the Ramayana and its relation to the Uttarakanda. Nor is he concerned with the poem merely as a work of art. He does not examine for instance the construction of the plot and its coherence. Though there are occasional remarks on the beauty of certain passages, his primary interest is not the elucidation of the beauty of its form, of its diction and of its rhythm. Here and there he points out discrepancies between the version of certain accounts as they are set forth in the first six books and that in the Uttarakanda but does not pursue the inquiry further to a discussion of the authorship of the latter. The author takes the two parts of the poem just as they are and as they have been accepted by tradition. This is because his admiration for the epic and his intensive study of it are the result of a profound appreciation of Valmiki's representation of human character in his great creations. Sastriar's appreciation of the poem is thus moral rather than literary. As a politician who had come into contact with all sorts and shades of men and women in the course of a fairly long life, the study of lofty characters like Rama, Sita, Bharata and others was of far great importance to him than the study of art for art's sake.

As the author himself candidly admits, his interpretation of the characters in the Ramayana is based on the view that it is "a human document", that Rama and Sita are the imagina-

tive creations of a great poet and that the poem is not a mere religious gospel which is intended to reveal Divine perfection in the characters of the hero and the heroine. For centuries the epic has been set forth and elucidated from this religious point of view by great commentators and professional expositors. It is fortunate that the consideration of the poem and the characters in it as representations of human nature in some of its loftiest and noblest manifestations should have been undertaken by one who was a keen observer of human nature in all its levels and who had also the critical equipment of a scholar. Perhaps for the first time in Indian criticism, the characters of the Ramayana have been studied spaciouly from every angle, just as they reacted to the varying situations in which they were successively placed.

A critical student of the Ramayana once remarked, "Sri Rama in Valmiki's poem is too much of a prig and too much of a model of perfection to be interesting to readers who study it as a work of art. Like Tennyson's King Arthur,

'He is all fault who hath no fault at all'."

In his fifth, sixth and seventh lectures, Sastriar answers this charge at considerable length. He points out that Sri Rama too has some of the weaknesses, failings and blemishes of ordinary human nature, though, in critical situations, he rises far above the rest of mankind and shows himself "a whole universe of evolution" above it. When Sumantra has taken leave and Rama finds himself in the company of Lakshmana and Sita separated from all that Ayodhya meant to him, he bursts into a mood of sorrow and reproaches Kaikeyi. When Bharata has left with Rama's sandals, foiled in his attempt to take Rama back to Ayodhya, Valmiki says, "With tears in his eyes Rama went into the Parnakuti." In this connexion, the comment which Sastriar makes is worth quoting as it would show better than anything else the difference between his approach to the poem and that of the orthodox commentators and expositors:—

"There is one word, which the commentator adds, which it seems to me, is characteristic of the style of interpretation that we generally have in this country. But it is wholly misguided. Did I not read to you now "*rudan kuṭīm svām praviveśa Rāmaḥ*". Why not leave it there? It is a beautiful sentiment (that Rama wept). It makes us love and adore

Rama. But the commentator must add *rudanniva*, "pretending to cry", because he was the great one, the Divine One, and he ought not to cry; but like a human being he cried. But we prefer him to behave like us.....If Rama wept, why should we not believe that he sincerely and truly wept? *He did.*" (p. 225)

After Sita has been abducted by Ravana, Sri Rama is overcome by a paroxysm of grief and taking his great bow from Lakshmana threatens to destroy the whole world of men and Gods, the innocent as well as the guilty, and Lakshmana has to comfort him and gently bring him back to his usual good sense. In such situations the orthodox interpreters of the poem to whom it is a biography of God's incarnation have to resort to a defence of Rama by saying that he was only playing the part of a man and that he was not really transported into anger. But where was the need for this play-acting where nobody else was present except Lakshmana who was himself an *amsa* of Divinity? It has been argued that "anger, grief and all other such emotions which in ordinary human beings take on a personal tone and complexion become utterly transmuted in the case of the Great and lose their stings. They are, so to speak, natural forces and when Rama and Sita seem to yield to them, it is not that they become human but emotions themselves become Divine". This argument is neither clear nor convincing. In reply to these interpretations, it may be stated that the sympathy we feel for Rama and Sita and the tears that we shed over their sorrows while reading the poem would, on this view, be entirely misplaced, not to say, foolish. In the great repudiation scene after the conquest of Lanka, Rama sends for Sita and tells her that he killed Ravana for the sake of his honour and not for her and that, as there is a stain on her character, he will not take her back. The words that Valmiki puts into Rama's mouth on this occasion are shockingly harsh: 'I have nothing more to do with you. You may go wherever you please. You may fix your mind (*buddhi-manas*), on Lakshmana or Bharata, Sugriva, the king of monkeys or Vibhishana, the king of the Rakshasas, just as you will'. The great commentator Govindaraja, feels that the words *buddhi* and *manas* employed here by Rama are capable of a revolting meaning and gives another interpretation. What Rama meant was, according to him, that she should live under the protec-

tion of any of them. He adds that the words should not be misinterpreted as such interpretation would be unworthy of the great man". Sastriar here rightly interprets the passage in the sense which is undoubtedly shocking. Sita's reply seems also to justify this interpretation: "You say these things to me as if I was a common (*pāmaru*) woman and you a common (*pāmaru*) husband". After Sita has come out successful through the ordeal by fire and after Rama has been assured by Agni and the spirit of Dasaratha that she is free from any touch of sin or stain, Rama says that he has known it all along. In this context Sastriar says that the words of Rama clearly indicate that he had doubts, that he wavered in his mind on the question of Sita's purity and was only reassured after the ordeal. His view may shock orthodox readers of the Ramayana but the only alternative is stretching the meaning of the words too far or admitting an inconsistency between what Rama says here and what we have learnt to appreciate as his nobleness and sincerity from all that has gone before.

Sastriar's analysis of Sita's character is one of the finest studies in the book. Not even the most devout of those who look upon her as divine has surpassed Sastriar in his admiration of Sita, the strength of her purity, her nobleness and her high sense of self-respect. He states that her harsh words to Lakshmana were natural in the anxious moments in which they were spoken. The fact, in the very next scene, she tells Ravana of his extreme devotion to Rama and of his disciplined life shows that she did not then mean what she said in her anguish. The pious Govindaraja would have it that Sita's later sufferings and sorrows were the consequence of this offence of hers to a true devotee. In this connection Sastriar says, "We may not blame Sita so very much although we all wish in our hearts that she did not say such harsh things to Lakshmana, knowing them all to be false". So also some readers are shocked at the boldness of her speech to her husband when he tries to dissuade her from accompanying him to the forest. Sastriar says in answer to such critics, "I tell you most definitely that this proves to me beyond all doubt that Sita was a good, true, brave Rajput woman. This is a wicked thought that enters the mind of narrow-minded little-hearted men. I cannot forgive the people who speak ill of Sita". We may perhaps add that Sita as depicted by Valmiki is not like the colourless, gentle, sweet looking, wooden dolls of

Sir Walter Scott. She has a strong individuality and when her feelings, which were invariably just, were roused, her tongue was, as Sastriar puts it, seldom under a curb. Her replies to the dreaded Ravana's earnest solicitations and cruel threats show her fearlessness and strength of mind and heart.

Among the best studies in the book are those of Lakshmana, Ravana and the comparison between Kausalya and Sumitra. Lakshmana's character is hit off in the following sentence: "He was one of those great natures which are highly susceptible, which could be excited to a pitch of excitement easily (always the mark of a generous nature, of a noble nature) excitable, made angry quickly, but at the same time liable to lose that anger quickly too and become generous and even magnanimous afterwards". Exception may, however, be taken to the following remark on his devotion to Rama, "He has a dog's qualities, a slave's virtues". It is likely to offend religious susceptibilities and is, besides, not quite true. His devotion to Rama was neither slavish, nor irrational. It was based on a real admiration of Rama's spiritual greatness; whenever he disagreed with Rama, he did not slavishly acquiesce. As has been stated before, when Rama, immediately after Sita's abduction, threatened to destroy the world in his anger, Lakshmana had the courage to administer a mild rebuke.

Sastriar begins his analysis of Ravana's character with the following words, "Greatness and goodness are different things. In some characters they mix in good proportion. They are the salt of the earth. By example, by achievement, and by influence on history, these rare men who combine greatness and goodness are our saviours and prophets. But they are few. Ravana belonged to the class in whom greatness does not co-exist with goodness." He then proceeds to point out the splendour of Ravana's personality which fascinated many women, his greatness as a ruler and his invincible valour. How this great man became in course of time wicked and even mean owing to his insane lust is described at great length in three or four chapters.

Here and there in the course of the book, there are sage reflections on life and conduct when the author has to deal with situations and social problems in which he was himself keenly interested. The conflict of loyalties in Vibhishana's mind, the conflict between loyalty to country and loyalty to principle, to the spirit, to what may be called the law of God

has a long paragraph devoted to it. It is interesting to note that Sastriar who looked upon Bhishma as the *beau ideal* of manly wisdom and heroism justifies also the choice made by Vibhishana. As another instance may be cited his remarks on the unmerited slurs cast on women. It is to be regretted that Sastriar did not include Lanka's great queen Mandodari, within the scope of his lectures. A lesser poet would have made Ravana's consort ugly and fiendish like Surpanaka. Valmiki's greatness as an artist consists in his having endowed Mandodari with beauty almost equal to Sita's and nobility of character hardly below that of her rival.

Throughout these lectures, Sastriar expresses his conviction that great literature has a chastening and elevating influence on the character of readers who come in close contact with it. It is because of this strong belief that he confined himself to a study of Valmiki's characters. In his foreword Mr. T. R. Venkatarama Sastriar has aptly summed up the effect of these lectures:—"To those who were present at these discourses and watched the emotional breakdowns on occasions, it must have been obvious that Sastri was not without the reverence that is of the substance of religion though it might not have satisfied orthodox standards of faith".

Mr. R. Narayana Ayyar, I.C.S. (Retd.), whose profound and minute study of Valmiki's Ramayana and of every piece of printed matter connected with the story of Rama is nothing short of marvellous, has provided the book with an index and cross-references and also with an elaborate and excellent summary.

M.R.R.

A History of Sanskrit Literature. Vol. I. Classical Period. m.
Dr. S.N. Dasgupta and Dr. S.K. De. University of Calcutta.
1947. Rs. 25/-

Of histories of Sanskrit literature available in English, the works of Keith on Drama and Literature stand foremost both in their contents and method of presentation. The only other work of similar excellence is that of Winternitz in German in three volumes, and for giving us the first two volumes of the latter work in English, we cannot adequately express our thankfulness to the authorities of the Calcutta University. The Preface to the present work says that the volume under review is an outcome of the efforts of the

Calcutta University to bring out in English the third volume of Winternitz's work. Prof. S. N. Dasgupta, well-known writer on Indian Philosophy, who was approached by the University authorities for the English rendering of the third volume of Winternitz's work, suggested that the University might as well undertake a new history of Sanskrit literature in two volumes, devoted respectively to *belles lettres* and technical sciences, edited by himself and written by different scholars of Bengal. The work was started several years back and has been, "on account of circumstances over which there was no control", delayed for six years. The central portion of the work on poetry and drama has been written by Dr. S.K. De whose writings on classical Sanskrit literary subjects are well-known; Dr. S. N. Dasgupta, the General Editor, has written, besides the Alaṅkāra section, a preface, an introduction and Editor's notes touching the contents of Dr. S. K. De's section. The result is a production of nearly 850 pages. However, the appearance of this work hardly obviates the need for the Calcutta University to bring out an English version of the remaining part of the work of Dr. Winternitz.

While Dasgupta's writings on Indian Philosophy are widely known and relied upon, his work in the field of classical Sanskrit is not known among scholars, the Kāvyaicāra of his which he mentions here many times being a Bengali work. In a work written by a philosopher, one would expect some valuable light thrown on the fundamental questions of Indian aesthetics; for any detailed discussions on Rasa, Dhvani etc. however, the author refers us to his Bengali work and prefers here to give a more or less bibliographical account of the Alaṅkāra śāstra. To those who are familiar with writings in this field, the phraseology and method of dealing with topics adopted here appear unfamiliar; under several writers, the information given is antiquated; under writers like Bhoja, it is thoroughly inadequate; there are, besides, a number of wrong statements and incorrect reproductions of names, references etc. *e.g.* Mukti-garbha for Ukti-garbha (p. 521); Dīpikā for Dīpaka (526); Aśmakavaṁśa a work mentioned as an author (527); Samudrānanda for Samudrabandha (545); Locana-vyākhyā-Kaumudī by Parameśvarācārya ! (546); and so on. That Hṛdayadarpaṇa is not Bhaṭṭa Nāyaka's work (523-4), that Dhvanyāloka is a work of three parts, Kārikā, Vṛtti and Locana (540), that the real discussion on Rasa was started

by Abhinavagupta (594), etc. are statements which make one doubt the writer's regular acquaintance with the *Alaṅkāra Śāstra*.

The central portion of the volume, the section on poetry and drama, Dr. S. K. De's share of the work, is well-written. It is not known why an acknowledged authority on *Alaṅkāra*, Dr. De himself had not been entrusted with the writing of the section on poetics too. In a note at the beginning, he regrets he could not bring his section up to date; the Editorial Notes in the end attempt to supplement the information in De's section. The University authorities could as well have helped Dr. De to supplement his account, instead of leaving it to the Editor to write supplementary notes. There has obviously been a lack of co-ordination and on the same subject, for instance, the date of *Kālidāsa* or *Bharata*, Dasgupta and De take different views; besides mutual conflict between the collaborators, in Dasgupta's own observations on works and authors, different opinions are found on the same author at different places; for instance regarding the play *Pārvatīpariṇaya*, which after all is a negligible specimen, Dasgupta first takes it as a work of the famous Bhaṭṭa Bāṇa, then takes it as a work of the late South Indian Vāmana bhaṭṭa Bāṇa, then mentions it as originally taken to be Bāṇa's but now taken as Vāmana Bāṇa's, then mentions it among Bāṇa's works, and finally again under Vāmana Bāṇa's works (pp. cxiii, 627, 686, 755, 771)! Why should there be so many and conflicting references on a minor work like this, especially after it had been well dealt with twice in De's section? There are also a number of repetitions at other places. It is to be regretted that in important undertakings like the present work, even big Universities are not able to eliminate defects caused by official difficulties, absence of co-ordination, delay in publication, etc. It is however hoped that such defects would not appear in Volume II of this work which is to appear, and that in a subsequent edition of this volume itself, they would be removed.

V. RAGHAVAN.

Tirupati Sri Venkatesvara-Balaji (Origin, Significance & History of the Shrine) by V. N. Srinivasa Rao, Tahsildar, Chittoor Dt. and Asst. Commissioner, Hindu Religious Endowments (Retd.). With a Foreward by Rao Babadur

Sri N. Chandrasekhara Ayyar, Retired Judge, Madras High Court. Pp. xiv, 252. Umadevan & Co., Madras, 1949. Rs. 3-12-0.

Bhagavan Sri Venkatesvara, the presiding Deity in the temple of Tirumalai-Tirupati is the universal God of all Hindus from the Himalayas to the Cape. Northerners and Southerners, people of all sects and communities are one in their common worship of the Supreme who assumed shape as *arcāvatāra* in this famous and sacred shrine. As healer of all ills that the human flesh is heir to, as the giver of all bounties that the human heart may desire, unyielding to a degree in His exactions of the votive tributes, resplendant in form and awe-inspiring in stature, yet gently smiling at His loved devotees, peerless in the proved efficacy of trustful devotion to Him, magnificent beyond compare in the diverse aspects of His daily worship, Sri Venkatesvara commands the allegiance of millions of devout Hindus through the length and breadth of this holy land. As *Kalan Venkaṭanāyakaḥ*, He is the god of this age, standing aloft in lone majesty to reclaim humanity from its sins and to relieve it of its sufferings.

There is not only magnificence and might associated with Sri Venkatesvara. There is also an eternal mystery about Him. Is He Siva or Vishnu; is He Subrahmanya or Kālī? what is He? Stories and legends have gathered about Him through the years. The architecture of His temple is intriguing. The manner of the worships daily offered to Him, its programme and details unknown in any other shrine, the weekly holy bath to His image on Fridays only, the food offerings made to Him on a colossal scale, the material and the form of the mark on His forehead, the coincidence of His annual festival with the period of the Navarātrī, His enshrinement on a lofty hill apart from His divine Consort, the names by which He is variously hailed by different sects, all these and more deepen the mystery that surrounds Him, paralyse the thought and atrophy the speech that vainly attempts to probe into it. Rival sections of Hindus claim Him to themselves. Alas! how low do fanatics bring Divinity by their wranglings! They forget that 'what exists is One though sages call it variously.' All these controversies stop at the outer gate, the *Simhadvāram* or *Padikāvaligopuram* as it is called. When you enter the shrine, go into the *sanctum sanctorum*, when you stand in the presence of the Supreme

Lord, do you remember the quarrel whether He is Siva or Vishnu, this or that? Do you examine the serpent armlets or the matted locks? Do you ask why the gold case is not removed from the uplifted conch and discus even during the holy bath? Do you wonder how the Tulasi and the Bilva meet and mingle at His sacred feet? Are you not transported with a thrill and an ecstasy, every fibre of your entire being drawn by a superior Force which you would not resist even if you could, and could not even if you would, towards that mighty Form for whose *darsan* you have trekked many a weary mile, which speaks to you, which inspires you and exalts you and from whose presence you retrace your steps with a heavy and unwilling tread?

The book under review is instructive and interesting; but it is also polemical. It gives a fairly detailed account of everything which a devout worshipper would wish to know about the God, the shrine, its administration and the daily ritual in it. But its main purpose is to dispute the thesis of the late Dr. S. Krishnaswami Ayyangar that Sri Venkatesvara is Vishnu only and is not to be identified with Siva or any other aspect of the Godhead. The present author has marshalled a number of facts to support his contention that the Vaishnavites cannot claim monopoly of Sri Venkatesvara. He holds that there is considerable evidence in favour of the view that it is a Subrahmanya shrine and that the one dedicated to Vishnu and sung about by the *ālvars* was somewhere near Tiruchanoor. One feels, however, that the theories of the kind set forth alike in this book and in that of Dr. Krishnaswami Ayyangar are, while not being historically final, productive of rancour and acrimony. The average Hindu who goes to worship at this shrine is a devotee and not a scholar.

Yet, Sri Srinivasa Rao's book is a valuable publication for the wealth and variety of information that it provides. It is well documented. The *Sawal-e-Jawab* extracted in its pages gives the history of the temple administration including the vicissitudes that it has had to pass through down to the present day. The author's suggestions for improvements in the several aspects of the government of the shrine deserve careful consideration by the authorities. Tirupati Venkatesvara, like the Himalaya, the Ganga and the Setu, is eternal and He is symbolic of the strength and power of the Hindu religion, its universality and its catholicity. This book

about Him and His shrine is lucidly written and provides an abundance of useful and interesting information. The claim made for it, that it is an attempt to appeal to the pilgrim, to the scholar and to the politician is eminently justified by its contents. The printing and the get-up are good; the photographs add to its attractiveness.

P. SANKARANARAYANAN.

Bhagavad Gītā. By Pandit Shripad Damodor Satwalekar. Swadhyaya Mandal, Anandasrama, Pardi, Satara District. Vol. I. Rs. 4; Vol. II. Rs. 1-8-0.

Though we have innumerable works expounding the *Gītā*, this work is valuable as it pursues a path of its own. The author's main endeavour is to show how the *Gītā* treats the earlier classics viz. the Vedas and especially the Upanishads, and to demonstrate the inner unity of the teachings in the Vedas, in the Upanishads and in the *Gītā*. He says: "The truth is that the Science of the *Gītā* is meant to expound one principle which underlies the different principles and comprehends them all and thus reconciles them". Volume I and II give us a translation and exposition of Chapters I to III, and Chapter IV, of the *Gītā* respectively.

The author takes each group of verses dealing with a particular subject-matter and translates and expound them. He points out how the conflict in the Mahabharata is between the 'possessor' (Dhṛta-rāshtra) and the 'dispossessed' (Hṛta-rāshtra). Dhritarashtra has moral blindness of which his physical blindness is symbolical. He and his supporters committed a sin and reaped death as the wages of that sin. Yudhishtira symbolised Dharma and Ahimsa and was known as Ajatasatru. The author explains also the mysticism of the number 18 relating to the Parvas of the epic, the chapters in the *Gītā*, the forces (Akshouhinis) engaged in the war and the duration of the war. The war is as much on the moral plane as on the physical plane. The author explains why Arjuna (the son of Indra who presides over the mind) and Hanuman (the son of Vayu who presides over the breath) are together in the same chariot. The breath and the mind must co-operate in the chariot of the body to achieve the goal of supreme attainment.

I have stated above one line of the author's exposition as a sample of his method. He stresses also the higher human

law of interdependence and sacrifice as being of essence of the Gītā. He stresses also the law of resistance to evil to wipe out sin, though the higher law is that of Ahimsa. How the stress of modern ideologies is brought by modern interpreters can be seen from a sentence which occurs at page 83: "A war waged by people trying for Swarajya is necessary to remove the evil created by the contemporary administrators and is also just".

The author says at p. 97: "We therefore should like to have "Purushottama yoga" as the proper title for the Gītā. . . . If any other title is sought it should be "Sāmya yoga", the science of equanimity. . . . So it can be said positively that the Gītā is preached to establish peace and equanimity in the world."

In Chapter II the author enters into an elaborate discussion about the self and its sheaths (Kosas) and about Karma yoga helping in the individual's transcending limitedness and attaining infiniteness (page 237) by attaining the state of the *Sthitaprajna*. Nara can attain the state of Narayana and Jiva can become Siva (page 280).

The author's exposition of Chapter III is very elaborate and covers nearly 300 pages. It deals with the gospel of Svakarma and Svadharma. Action done in the true *yajña*-spirit is a liberator.

Chapter IV also is equally elaborately treated and consists of 250 pages. The author expounds with great elaboration the doctrine of divine incarnation and divine action (*janma karma cha me divyam*).

K. S. RAMASWAMI SASTRI.

OBITUARY

ULLOOR S. PARAMESVARA AYYAR

Mahakavi Sahityabhushanam Ulloor S. Paramesvara Ayyar passed away on 15—6—1949 at Trivandrum after a period of illness. 72 at the time of his demise, Ulloor, as he was familiarly referred to, died full of years and honours. In his death, Malayalam and Sanskrit have lost an illustrious poet, a versatile scholar and an indefatigable writer on literary history.

Sri Paramesvara Ayyar, who retired from the Travancore Government service as Dewan Peishkar in 1925, was actively engaged in literary activities till his last days. For over three decades, he was connected with the Madras University as an Examiner and Member of Board of Studies in Malayalam ; at the Travancore University, he was the Dean of the Faculty of Oriental Learning and Fine Arts and was connected as adviser and director with the Mss. Library and the Central Records.

His high poetic attainments gained for him the title of Mahakavi from H. H. the Maharajah of Travancore. His works and articles are too numerous to mention. His last great work which he gave to the Travancore University is a history of language and literature called *Bhāṣāsāhityam* in six volumes.

TOLKĀPPIYAM

Section III-Porul-atikāram

புறத்திணையியல்

Purattinai-y-iyal

(Chapter on theme describing conduct as regards war, state-affairs etc.)

58. அகத்திணை மருங்கி னரிதப வுணர்ந்தோர்
புறத்திணை யிலக்கணந் திறப்படக் கிளப்பின்
வெட்சி தானே குறிஞ்சியது புறனே
உட்கு வரத்தோன்று மீரோழ் துறைத்தே.

Akattinai marunki n-arirapa v-uṇarntōr
Purattinai y-ilakkanaṇ tirappaṭa-k kilappin
Veṭci tān-e kuriñci-y-atu puran-ē
Uṭku-vara-t tōṇru m-ir-ēḷ turaittē.

When those who have correctly understood the classification of *akattinai* begin to describe clearly the nature of *purattinai*, (they say) *veṭci* is the *purattinai* corresponding to the *akattinai kuriñci* and is clearly of fourteen *turai* or minor themes.

Note. 1. The lines 3 and 4 of this sūtra should, in my opinion, form the second sūtra. The third and fourth lines of this sūtra should have been left out by mistake by the scribe. They may be reconstructed thus :

வெட்சி முதலாப் பாடா னிறுவாய்
முற்படக் கிளந்த வெழுதிணை யென்ப
Veṭci mutal-ā-p pāṭa n-iruvāy
Mur-paṭa-k kilanta v-elutinaṇi y-enpa

(were classified into seven by the predecessors beginning with *veṭci* and ending with *pāṭāṇ*).

This suggested to me when I compared this sūtra with the first sūtra of the *Akattinai-y-iyal*.

It is worth noting that *Ilampāraṇar* mentions under the 45th sūtra of the *Akattinai-y-iyal* that the sūtra dealing with lady-love is missing.

Note. 2. Even though Tolkāppiyāṇār has mentioned that *purattinai* is of seven kinds, the later works, *Panniru-*

paṭalam and *Purapporuḷvenṭā-mālai* mention nine and twelve kinds respectively.

Note. 3. Since the root *uṭku* means to fear, to be great, I have translated *uṭkuvāra* into 'clearly' though Nacciṇārkkiniyar takes it to mean *añcu-taka* (deserving fear).

Note. 4. The words *veṭci* etc. owe the names to the flowers worn on the occasion.

Note. 5. *Veṭci* is said to be the *puṇa* of *kuriñci* since both have mountains and their surroundings for their region, since cows are taken away without the knowledge of the owner in the same way as lady-loves are wooed without the knowledge of their parents, since the flowers *veṭci* and *kuriñci* are found in the same region, and since the operation is at nights in both.

What is the nature of *veṭci* ?

59. வேந்துவிடு முனைஞர் வேற்றுப்புலக் களவின்
ஆதக் தோம்பன் மேவற் றாகும்.

Vēntu-viṭu muṇaiñar vēṭṭu-p-pula-k kaḷaviṇ
Ā-tan t-ōmpaṇ mēvar r-ākum.

(*Veṭci*) has for its nature the commander of an army, at the instance of the king, taking away the cows of the enemies without their knowledge and keeping them safe.

Note. 1. The subject of *ākum* is *veṭci* taken here from the previous sūtra ; *mēvarṛu* forms the subjective complement of *ākum*.

Note. 2. *Vēntu* is formed by dropping *an* from *vēntan*.

Note. 3. The word *muṇaiñar* is interpreted as the *residents of the border villages* by *Ḥampūraṇar* and *commanders* by Nacciṇārkkiniyar.

Note. 4. *Vēṭṭu-p-pulam* is a compound of *vēṭṭu* and *pulam* and means *the land of another* (i.e.) the territory of the enemy and is in the fifth case with the case-suffix being dropped.

Note. 5. *Kaḷaviṇ* may be taken as the third case with the suffix being dropped.

Note. 6. *Tantu* means *koṇṭu-vantu* (having brought) in some places in the ancient Tamil. This meaning is obsolete and the word now means only *having given*.

Note. 7. *Ōmpal* is the object of *mēvarṛu* ; *mēvarṛu* is formed by adding *tu* to *mēval*.

What are the fourteen *turai*s of *veṭci* ?

60. படையியங் கரவம் பாக்கத்து விரிச்சி
புடைகெடப் போகிய செலவே புடைகெட
ஒற்றி னாகிய வேயே வேய்ப்புறம்
முற்றி னாகிய புறத்திறை முற்றிய
ஊர்கொலை யாகோன் பூசன் மாற்றே
நோயின் றுய்த்த னுவல்வழித் தோற்றம்
தந்துநிரை பாதி டுண்டாட்டுக் கொடையென
வந்த வீரோழ் வகையிற் றாகும்.
Paṭai-y-iyāṅ k-aravam pākkattu viricci
Putai-keṭa-p pōkiya celav-ē putai-keṭa
Orri ṇ-ākiya vēy-ē vēy-p-puram
Murri ṇ-ākiya puratt-irai murriya
Ūr-kolai y-ā-kōḷ pūcaṇ mār-ē
Nōy-iṇ r-uytta nuval-vali-t tōr-ram
Tantu-nirai pāti t-unṭāṭṭu-k koṭai-y-eṇa
Vanta v-ir-ēḷ vakai-y-ir r-ākum.

Veṭci is of the following fourteen kinds: (1) the noise of trumpet, (2) words of unseen men in neighbouring villages serving as omen, (3) expedition without being seen by the enemy, (4) report of the spies without being seen by the enemy, (5) staying around the place suggested by the spies, (6) massacring the residents of the place, (7) taking away the cows, (8) successfully emerging from the conflict with the enemies, (9) not exposing the cows to misery, (10) appearing at the place suggested (by their own people), (11) stationing the cows taken, (12) classifying the cows, (13) pleasure-party with food, drink and dance, and (14) giving away the cows (to the needy).

Note. 1. Passages illustrating the above may be seen in *Puranānūru*, *Patirruppattū*, *Purapporul-venṇā-mālai* etc.

Note. 2. Naccinārkkiniyar takes the above fourteen kinds to refer to both cases, when the cows are taken away and when they are retrieved. Hence fourteen, according to him, is doubled.

Besides,

61. மறங்கடைக் கூட்டிய ² துடிநிலை சிறந்த
கொற்றவை நிலையு மத்தினைப் புறனே.

¹ Nuval-vali (Iḷam)

Nuvaluli (Nac.)

² Kuṭi-nilai (Iḷam)

Tuṭi-nilai (Nac.)

Maṛaṇ-katai-k kūṭṭiya tuṭi-nilai ciranta
Korṛavai nilai-y-u m-a-t-tiṇai-p puraṇ-ē.

Mustering the courage of the warriors by beating the *tuṭi* drum and offering sacrifice and worship to *Durgā* are taken to be the *puram* of that *tiṇai*.

Note. 1. *A-t-tiṇai*, according to *Iḷampūraṇam*, refers to *kuṛiñci* and according to *Naccinārkkiniyam*, to *veṭci*. *Iḷampūraṇar*'s interpretation seems to be sound.

Note. 2. Worship of *Durgā* by *Dharmaputra* at the commencement of the *Virāṭaparvan* and by *Arjuna* at the commencement of war at *Kurukṣetra* in the *Mahābhārata* is worth comparison here.

Note. 3. *Kuṭi-nilai*, according to *Iḷampūraṇam*, refers to the high state of the family of warriors.

Note. 4. *Iḷampūraṇar* tells us that the second line suggests that *Korṛavai* or *Durgā* was also the presiding deity of *kuṛiñci*.

62. அன்றியும் ¹

வெறியறி சிறப்பின் வெவ்வாய் வேலன்
 வெறியாட் டயர்ந்த காந்தரு முறுபகை
 வேந்திடை தெரிதல் வேண்டி யேந்துபுகழ்ப்
 போந்தை வேம்பே யாரென வருஉம்
 மாபெருந் தானையர் மலைந்த பூவும்
 வாடா வள்ளி வயவ ரேத்திய
 ஓடாக் கழனினை யுளப்பட வோடா
 உடல்வேந் தடுக்கிய வுன்ன நிலையும்
 மாயோன் மேய மன்பெருஞ் சிறப்பின்
 தாவா விழுப்புசுழ்ப் பூவை நிலையும்
 ஆரம ரோட்டலு மாபெயர்த்துத் தருதலும்
 சீர்சால் வேந்தன் சிறப்பெடுத் துரைத்தலும்
 தலைத்தர ணெடுமொழி தன்னெடு புணர்த்தலும்
 அனைக்குரி மரபினது கரந்தை யன்றியும்
 வருதார் தாங்கல் வாள்வாய்த்தக் கவிழ்தலென்று
 இருவகைப் பட்ட பிள்ளை நிலையும்
 வாண்மலைத் தெழுந்தோனை மகிழ்ந்துபறை தூங்க
 நாடவற் கருளிய பிள்ளை யாட்டும்
 காட்சி கல்கோ ணீர்ப்படை நடுதல் ²
 சீர்த்த மரபிற் பெரும்படை வாழ்த்தலென்று

1. It seems அன்றியும் was left out by the scribe.

2. காட்சி கல்கோ ணீர்ப்படை நடுதல்
 சீர்த்தமரபிற் பெரும்படை வாழ்த்தலென்று

இருமூன்று மரபிற் கல்லொடு புணர்ச்
சொல்லப் பட்ட வெழுமூன்று துறைத்தே.

Anriyum

Veri-y-ari cirappin vev-vāy vēlan
Veri-yāṭ ṭ-ayarnta kāntal-u m-uru-pakai
Vēnt-iṭai terital vēṇṭi y-ēntu-pukal-p
Pōntai vēmpē y-ār-ēna varūum
Mā-perun tānaiyar malainta pū-v-um
Vātā valli vayava r-ēttiya
Ōṭā-k-kalanilai y-ula-p-paṭa v-ōṭā
Ūtal-vēn t-aṭukkiya v-unṇa nilai-y-um
Māyōṇ mēya man-peruṇ cirappin
Tāvā vilu-p-pukal-p pūvai nilai-y-um
Ār-ama r-ōṭṭal-u mā-peyarttu-t tarutalum
Cīr-cāl vēntaṇ cirapp-eṭu-t t-uraittalum
Talai-t-tā neṭumoli tannoṭu puṇarttal-um
Anai-k-kuri marapiṇatu karantai y-anriyum
Varu-tār tāṅkal vāl-vāyṭtu-k kavilṭal-enṇu
Iru-vakai-p paṭṭa pillai nilai-y-um
Vāṇ-malain t-eḷuntōṇai makiṇtu-paraitūṅka
Nāṭ-avar k-aruliya pillai y-āṭṭum
Kāṭci kal-kō nīr-p-paṭai naṭutal
Cīrtta marapir perum-paṭai vāṭṭal-enṇu
Iru-mūṇru marapir kalloṭu puṇara-c
Collap paṭṭa eḷu-mūṇru turaittē.

Vēṭci is, in addition, of the following twenty-one *turais*:
(1) dance under the possession of Skanda by a priest who is an adept in it and who expresses the ideas in seriousness, (2-4) wearing of the flowers of palmyra, margosa and common mountain ebony by the renowned warriors of vast and great armies to distinguish themselves from the kings of great enmity¹, (5) a kind of dance called *vātā-valli*, (6) the state of anklet not slipping and being extolled by warriors² (7)

இருமூன்று மரபின் (இளம்)

காட்சி கால்கோணீர்ப்படை நடுகல்

சீர்த்தகு நிறப்பின் பெரும்படை வாழ்த்தலென்று

இருமூன்று வகையின் (கச்)

¹ Naccinārkkiṇiyar takes the *anvaya* 'mā-varum pukal ēntum peruntūṇaiyar' which means those having great armies famous through animals.

² Naccinārkkiṇiyar's interpretation is this: the state of warriors extolling one and providing him with anklets when he stands still in the battlefield.

invoking an *unnam* tree for omens before battle by warriors fierce and not receding from the place of action, (8) praising the bilberry flower that it resembles Viṣṇu in colour and hence it is noted for unfailing fame or comparing great men with Lord Viṣṇu and other gods of unfailing fame, (9) making a terrible fight against those (who took away the cows)¹, (10) taking back the cows, (11) extolling the superiority of the famous king, (12) warriors taking terrible vows within themselves with reference to the fulfilment of their pledge-six to ten belonging to *karantai*- (13 & 14), the two *pillai-nilai* of resisting the onslaughts of the enemy and falling a prey to the sword in battle, (15) the *pillai-y-āṭṭi* of sending the fallen warriors to *svarga* with the beating of drums², (16) finding the memorial stone, (17) taking away the memorial stone, (18) washing it with water, (19) fixing the same, (20) making the necessary inscription with due honour, and (21) extolling the same.

Note. 1. Iḷampūraṇar says that the above twentyone also are the *turai* of *veṭci-t-tinai*, since they happen when the cows are taken back. He also says that they may form the *turai* of other *tinai*s. But Nacciṇārkkīṇiyar mentions that this sūtra deals with the seven *valu* (faults) common to all the *purattiṇai*s and explains how eleven out of twenty-one form *valu*, since they are concerned not with kings, but with soldiers, subjects etc. Since he has explained eleven to be *valu*, it is not easy to understand why he says *valu ēlum* at the commencement. He also tells us that these twenty-one are found in all the *pora-t-tinai* and some in *akattiṇai* also.

Note. 2. Nacciṇārkkīṇiyar takes *vēlan* in the sūtra to be an *upalakṣaṇa* to *kaṇi-kāriyai* (woman fortune-teller)

Note 3. Nacciṇārkkīṇiyar takes the reading *kāl-kōḷ* in line 19 in place of the reading *kal-kōḷ* taken by Iḷampūraṇar. *Kal-kōḷ*, according to him means 'commencing the sculpture of the figure of a warrior who died in battle, on a memorial stone'.

¹ Nacciṇārkkīṇiyar interprets this thus-fleeing from terrible fight, being defeated by those who took away the cows. This does not fit in with what immediately follows.

² Nacciṇārkkīṇiyar interprets this thus:—the dance in honour of the prince being installed in the kingdom with the beating of drums by the people rejoicing that he had emerged successfully from fight.

Note. 4. The twenty one *turai*s mentioned here are classified under three heads: (1) those that precede *ār-amar-ōṭṭal* which are *eight* in number, those that commence from *ār-amar-ōṭṭal* and end with *pillai-y-āṭṭu* which are seven in number and which are taken under *karantai-t-tiṇai* by later scholars and those that deal with memorial stone, which are *six* in number.

Note. 5. *Naṭutal* is the reading of Iḷampūraṇar and *naṭukal* is the reading of Naccinārkkiniyar in line 19. The former reading is better since it is in consonance with *perum-paṭai vāḷttal* etc.

Note. 6. Since these twentyone do not directly deal with the heroism of kings, they are mentioned in a separate sūtra. Since they follow the taking of cows, they are taken under *veṭci-t-tiṇai*.

Note. 7. The phrase '*vēlanmutal-āka*' at the beginning of Iḷampūraṇam under this sūtra does not seem to convey any sense. It may be dropped.

63. வஞ்சி தானே முல்லையது புறனே
எஞ்சா மண்ணைச் வேந்தனை வேந்தன்
அஞ்சுதகத் தலைச்சென் றடல்குறித் தன்றே¹

Vañci tāṇ--ē mullai-y-atu puran-ē

Eñcā maṇ-ṇacai vēntanai vēntan

Añcutaka-t talai-c-cen r-aṭal-kurit t-anṇ-ē.

Vañci is the *puran* of *mullai* ; it consists of one king ferociously advancing towards another to kill him when the latter wants to take possession of a land which the former wants for himself.

Note. 1. Since water and shade are necessary for one army to advance against another and there will be separation between warriors and *their wives*, *vañci* is taken to be the *puran* of *mullai*.

What are the *turai*s of *vañci* ?

64. இயங்குபடை யரவ மெரிபரத் தெடுத்தல்
வயங்க லெய்திய பெருமை யானும்
கொடுத்த லெய்திய கொடைமை யானும்
அடுத்தார் தட்ட கொற்றத் தானும்
மாராயம் பெற்ற நெடுமொழி யானும்

¹ Naccinārkkiniyar takes the first line as a sūtra and the other two as another sūtra.

பொருளின் மய்த்த பேராண் பக்கமும்
 வருவிசைப் புனலைக் கற்சிறை போல
 ஒருவன் ருங்கிய பெருமை யானும்
 பிண்ட மேய பெருஞ்சோற்று நிலையும்
 வென்றோர் விளக்கமந் தோற்றோர் தேய்வும்
 குன்றச் சிறப்பிற் கொற்ற வன்னையும்
 அழிபடை தட்டோர் தழிஞ்சியொடு தொகைகூக்
 கழிபெருஞ் சிறப்பிற் முறைபதின் மூன்றே.

Iyaṅku-paṭai y-arava m-eri-paran t-eṭuttal
Vayaṅka l-eytiya perumai yāṇ-um
Koṭutta l-eytiya koṭaimai yāṇ-um
Aṭutt-ūrn t-aṭṭa korrat tāṇ-um
Mārāyam perra neṭu-moli yaṇ-um
Poruḷiṇ r-uytta pēr-āṇ paṅkam-um
Varu-vicai-p puṇalai-k kaṇ-ciṇai pōla
Oruvaṇ rāṅkiya perumai yāṇ-um
Piṇṭa mēya peruṇ-corru nilai-y-um
Vēṇṇōr vilakkam-un tōṇṇōr tēy-um
Kuṇṇō-c ciṇappiṇ korra vallai-y-um
Alī-paṭai taṭṭōr taḷiṇciyoṭu tokai-i-k
Kali-peruṇ ciṇappiṇ ruṇai-patiṇ mūṇṇ-ē.

There are thirteen highly meritorious *turais* to *vañci* :—

(1) The din arising from the two armies, (2) setting fire on a large scale, (3) the greatness well exhibited, (4) giving away (weapons of warfare to soldiers) and presents, (5) heroism shown in killing (the enemies) by slowly approaching them, (6) words of congratulation on the military honour conferred upon by kings, (7) the highly valorous part of the army rushing against the enemy considering them to be insignificant, (8) the greatness of one resisting the attacks of the enemy like a stone, a huge flood, (9) the state of having large provisions of food, (10) the lustre of the victorious, (11) the dimness of the defeated, (12) the tribute (received from the enemy) on account of unmitigated valour or regretting the destruction of the enemy's country on account of unmitigated valour, and (13) the honour and presents offered to those who were maimed in battle.

Note. 1. The word *vañci* is taken here from the previous sūtra and is changed to *vanciṅkū*.

Note. 2. *Korṇavallai* mentioned in line 11 of this sūtra is mentioned by Ḹampūraṇar under sūtra 86 that it forms a

यन्त्रमुक्तेन बाणेन प्रहतः पतितो मृगः ।
 अपजहुः किरातास्तं किशोरं द्वीपिना सह ॥ १०५ ॥
 मृत्युहस्तादयं रक्ष्यो भवता भर्तुदारकः ।
 ज्यायानप्यस्य मत्पुत्रीकरे किं नु करोत्यसौ ॥ १०६ ॥
 इत्याकर्ण्य ततस्तूर्णं गच्छन् प्रच्छन्नमन्तिकात् ।
 कुमारवधगृध्नुनां तेषामश्रुणवं गिरम् ॥ १०७ ॥
 भिद्यतामयमस्त्रौघैर्मज्यतां वा महाहृदे ।
 अथवा शस्त्रकृत्ताङ्गः क्षिप्यतां चण्डिकागृहे ॥ १०८ ॥
 इत्थं जल्पत एवामूनभ्येत्य द्रुतमभ्यधाम् ।
 शिशोरस्य वधे कल्पं जानामि स्फुटमित्यहम् ॥ १०९ ॥
 ततः कुतूहलाविष्टैः पृष्ठस्तानहमब्रवम् ।
 गुणवानुपहारोऽयं तस्मादुपदिशामि वः ॥ ११० ॥
 अक्षतस्वस्थसर्वाङ्गं भूषयित्वा कुमारकम् ।
 यतध्वं विन्ध्यवासिन्यै दातुं मरकशान्तये ॥ १११ ॥
 हृतं पापं प्रसन्नास्मीत्युक्ते प्रत्यक्षया तया ।
 अपृष्ठालोकिनस्तावद् दत्त्वेवं गम्यतामिति ॥ ११२ ॥
 अथाहं निर्गतश्छन्नं निषण्णश्चण्डिकागृहे ।
 निशीथे शिशुमादाय प्राप्तं व्याधमलक्षयम् ॥ ११३ ॥
 स सर्वं पूर्वनिर्दिष्टं निर्विचारमचेष्टत ।
 देवतेव गृहीत्वैनं प्रागुक्तां गिरमब्रवम् ॥ ११४ ॥
 गते तस्मिन्निवृत्तस्ते प्रजापालाय बालकम् ।
 अर्पयित्वा यथाकामं गमिष्यामीत्युपस्थितः ॥ ११५ ॥
 इत्याकर्ण्यब्रवीद् राजा त्रिचित्रा विधिवृत्तयः ।
 अहो खल्वप्रतर्क्योऽयं पुत्रयोर्मै समागमः ॥ ११६ ॥
 कथं नु रत्नोद्भवकामपालयो-
 र्वयस्ययोस्तस्य च सत्यशर्मणः ।

शृणोमि वार्तामपि पुत्रकाविमौ

समानयन् किं न करोति मे विधिः ॥ ११७ ॥

इत्यादिष्टे नृपेण प्रियतम ! क इमे नामतोऽप्यश्रुता मे

मैत्रीपात्रं तवाभी किमिति वसुमतीवाक्यमाकर्ण्य भूयः ।

आनन्दार्द्रेण राज्ञा त्वमसि परवती देवि ! शुश्रूषया चेत्

प्रख्यातं प्रारभे त्वद्गुरुजनचरितं वक्तुमित्याबभाषे ॥ ११८ ॥

इत्यवन्तिसुन्दरीकथासारे

तृतीयः परिच्छेदः ॥

॥ चतुर्थः परिच्छेदः ॥

अथोपचक्रमे वक्तुं विचित्रं मित्रवत्सलः ।

गुरुणां चरितं देव्याश्चिराभिलषितं नृपः ॥ १ ॥

पितुर्मे धर्मसाचिव्यं कुर्वाणाः सुहृदोऽभवन् ।

मतिशर्मा धर्मपालः पद्मोद्भव इति त्रयः ॥ २ ॥

प्रथमौ कथितौ तेषाम् अग्रण्यावग्रजन्मनाम् ।

तृतीयस्तु वणिग्वंश्यस्तस्य विस्तारिणी कथा ॥ ३ ॥

वैवस्वतो मनुर्योऽसौ तस्येक्ष्वाकुरभूत् सुतः ।

कनिष्ठः किल तस्यासीन्ना^१भागोऽरिष्ट इत्यपि ॥ ४ ॥

तस्माद्वा^२लन्दनो नाम वणिक्पतिरजायत ।

^३हालन्दनायनध्वेकः ख्यातः पोतप इत्यभूत् ॥ ५ ॥

तं कदाचन चाणक्यनीत्या नन्दपदे स्थितः ।

चन्द्रगुप्तो महामूल्यां मुक्तावलिमयाचत ॥ ६ ॥

तथेति स पुनर्गेहं गच्छन्नातपमूर्छितः ।

कयाचित् स्वगृहं नीत्वा प्राणितः पुरयोषिता ॥ ७ ॥

तेन प्राणोपकारिण्यै दत्ता मुक्तावली च सा ।

ततो राजकुलं वेश्या विवेश तदलंकृता ॥ ८ ॥

१. नेदि, क,

२. द्वा

३. बालन्दनानुजन्मान्यः

प्रत्यभिज्ञाय तां राजा तमाहूय च पोतपम् ।
 चोदयामास राजार्हां दर्शयैकावलीमिति ॥ ९ ॥
 सोऽब्रवीत् प्राणदायिन्यै प्रीतिदायः कृतो मया ।
 सन्त्यन्यानि च रत्नानि स्वेच्छार्हं गृह्यतामिति ॥ १० ॥
 ततः क्रुद्धाय सावज्ञं व्यज्ञापयत पोतपः ।
 दत्तासंकीर्तनं धर्मस्तथापि कथयामि ते ॥ ११ ॥
 अम्बुराशौ पुरा भ्राम्यन्नद्राक्षं पुरुषं क्वचित् ।
 पाशबद्धं विपाश्यैनं शोकहेतुं च पृष्ठवान् ॥ १२ ॥
 दुर्विधत्वमिति श्रुत्वा सर्वस्वं तस्य दत्तवान् ।
 पत्तनानि चरन् भूयो वित्तानि भृशमार्जयम् ॥ १३ ॥
 तथान्यानि च दत्तानि नैका मुक्तावली मया ।
 इत्युक्ते स पुमानस्मैत्यभ्यधायि महीभृता ॥ १४ ॥
 ततः प्रीतेन भूमत्रां विसृष्टः पुत्रलिप्सया ।
 विप्रसात्कृतसर्वस्वश्चकार तपसे धृतिम् ॥ १५ ॥
 अभ्येत्य ब्राह्मणच्छन्ना गुह्यकस्तमुपहरे ।
 धनाधिपतिसंदिष्टं निर्देष्टुमुपचक्रमे ॥ १६ ॥
 अद्य खल्ववनीभर्ता तपस्यति रिपुंजयः ।
 तस्मिन् काले विशालायां वीतिहोत्रादनन्तरम् ॥ १७ ॥
 प्रद्योतादिष्वतीतेषु क्रमेण नृपतिष्वभूत् ।
 महानन्दीति तद्राज्ये महन्नृत्तमवर्तत ॥ १८ ॥
 प्रैक्षेतां मानुषाकारौ शङ्खपद्मनिधी च तत् ।
 पद्मस्तयोर्निरुद्धोऽभूत् केनचिन्मन्त्रवादिना ॥ १९ ॥
 अर्थवृष्ट्या विसृष्टः स प्रत्याहर्तुं च तद् वसु ।
 महापद्म इति ख्यातः पुत्रोऽभूत्तस्य भूपतेः ॥ २० ॥
 स संजहार सर्वस्यां वित्तराशिमशेषतः ।
 पृथिव्यां पृथिवीपालस्तस्मिन् काले द्विजोत्तमः ॥ २१ ॥

आसीत् कलापिनामास्य कन्या कात्यायनीत्यभूत् ।
अन्तर्वल्ली च सा कन्या जाता वैतानवह्निना ॥ २२ ॥

त्यक्ता दुष्टेति सा पित्रा साक्षाद्भूय हविर्भुजा ।
नीता गोदावरीं तत्र प्राप्ता वररुचिं सुतम् ॥ २३ ॥

पञ्चवर्षे वररुचौ तद्गृहं जग्मतुर्द्विजौ ।
एकस्तयोरभूद् व्याळिरिन्द्रदत्तस्ततोऽपरः ॥ २४ ॥

तयोर्विश्रान्तयोस्तस्मिन् नृत्तं दृष्ट्वा विलम्बितः ।
प्रदोषे गतभूयिष्ठे ययौ वररुचिर्गृहम् ॥ २५ ॥

ततः कुपितया मात्रा प्रयोगायाभिचोदितः ।
सर्वमेव यथादृष्टं दर्शयामास चेष्टया ॥ २६ ॥

दृष्ट्वैतद् विस्मितो व्याळिस्तन्मातरमभाषत ।
भद्रे ! भानोरहं सूनुर्व्याळिर्नाम द्विजन्मनः ॥ २७ ॥

लालयन्नेकपुत्रं मां नैवाध्यापितवान् पिता ।
अकृतद्विजसंस्कारं परिणाययति स्म माम् ॥ २८ ॥

एकदा दयितापादरञ्जनव्यापृते मयि ।
भिक्षार्थी तत्र मद्भार्या दृष्ट्वास्मयत मस्करी ॥ २९ ॥

ततस्तस्मै स्मितं कृत्वा भिक्षां दत्तवती च सा ।
मया किमिति निर्बद्धा स्मितहेतुमवोचत ॥ ३० ॥

मूषिकाहं महाभागेनामुना चास्मि वर्धिता ।
जातु स्नातुं गतं भक्त्या लब्धमेवैनमन्वयाम् ॥ ३१ ॥

तत्र श्येनगृहीताहं तन्मुखाज्जाह्वीजले ।
पतन्ती तीर्थमरणात् प्रपन्ना जातिमुत्तमाम् ॥ ३२ ॥

दृष्ट्वैतद् भर्तृवाल्लभ्यं तत्सर्वं स्मरतो मुनेः ।
अजनि स्मितमित्युक्त्वा संतस्थे किमपि प्रिया ॥ ३३ ॥

क्रन्दतो मे मुनिर्मोहं निनीषुर्मामशिश्वसत् ।
प्रव्रज्यां ग्राहितस्तस्माद् योगविद्यामशिक्षयम् ॥ ३४ ॥

अशास्त्रज्ञतया भूयः परित्राजकसन्निधौ ।
 निन्दितो मूढयोगीति ^१स्वामिधारामधारयम् ॥ ३५ ॥
 आदिष्टश्च कुमारेण लब्ध्वा श्रुतधरं ततः ।
 उपवर्षं भजस्वेति सोऽयमासादितोऽधुना ॥ ३६ ॥
 इत्युक्ते सोऽभ्यधत्तान्य इन्द्रदत्तोऽस्मि नामतः ।
 गुरोर्गोपालकस्याहं शिष्यः कांपित्यदेशजः ॥ ३७ ॥
 विरूपेति विरुद्धाख्या कन्यासीत्तस्य तां पुनः ।
 सर्वविधावते दातुं स संकल्पितवान् पिता ॥ ३८ ॥
 तस्या मम च संजज्ञे गाढं प्रेम परस्परम् ।
 अनन्योपायलभ्यत्वाद् विद्योपायमचिन्तयम् ॥ ३९ ॥
 ततः स्वामिगृहं गत्वा सुब्रह्मण्यमतोषयम् ।
 आज्ञप्तस्त्वेवमेवाहं देवेन पुनरागतः ॥ ४० ॥
 विद्याध्ययानभागी च भविष्यत्ययमर्भकः ।
 एकसन्धः स नो हस्ते तद् भद्रे ! दीयतां सुतः ॥ ४१ ॥
 इत्युक्ता वह्निनाप्येतद् बोधिता पूर्वमेव सा ।
 रुदती पुत्रवात्सल्यात् कथमप्यभ्युपागमत् ॥ ४२ ॥
 कृतोपनयनं चैनमादाय मुदिताशयौ ।
 उपवर्षगृहाभ्याशं प्रतस्थाते द्विजोत्तमौ ॥ ४३ ॥
 तेनापि कश्चिदर्थीति विस्मिताजनतामुखात् ।
 उपवर्षगृहं श्रुत्वा जग्मुर्वर्षगृहान्तिके ॥ ४४ ॥
 उपाध्यायः केति पृष्ट्वा तत्पत्नी रुष्टमानसा ।
 अलं मा परिहस्येति पर्यश्रुनयनाभवत् ॥ ४५ ॥
 ततः क्षेत्रादुपावृत्तः स्कन्धन्यस्तहलादिकः ।
 उपवर्षः स तान् दृष्ट्वा विश्रान्तः पुनरब्रवीत् ॥ ४६ ॥
 कतमः श्रुतधारीति तौ कात्यायनमूचतुः ।
 प्रहृष्यन्नुपवर्षस्तान् विविक्त इदमब्रवीत् ॥ ४७ ॥

अस्मिन् वर्षोपवर्षाख्यावभूतां सहजौ द्विजौ ।
वर्षस्तयोर्महाविद्वान् उपवर्षः कृषीवलः ॥ ४८ ॥

माभूवं मूर्खजायेति ज्येष्ठभार्या कदाचन ।
मूर्खाय कशिपुं दत्त्वा धार्यं व्रतमधारयत् ॥ ४९ ॥

मूर्खोचितमसौ गृह्णन्नुपवर्षः स्वभार्यया ।
कदर्थितो रुदत्याथ ब्रीळात् स्वामिगृहं ययौ ॥ ५० ॥

तत्र प्रियङ्गुनुप्त्वासौ हव्यशेषजिघित्सया ।
वृषजग्धे पुनश्चैवं 'यावत्कालमुपावसत् ॥ ५१ ॥

ततः प्रसन्नः सेनानीः प्रत्यक्षीभूय वाङ्मयम् ।
तष्ठा टङ्गेन तज्जिह्वां किमपि क्षिप्तवान् मुखे ॥ ५२ ॥

एकसन्धादृते नैतां विद्यामध्यापयेति तस्मै ।
अभिधाय गतो देवः सोऽस्म्यहं तदधीयताम् ॥ ५३ ॥

इत्युक्तास्तेऽभिवन्द्यैनमध्यगीषत वाङ्मयम् ।
सकृत् कात्यायनः श्रुत्वा^१ द्विव्याळिश्रितथापरः ॥ ५४ ॥

ते तु निर्वर्तितस्वार्थां गुर्वर्थं दक्षिणार्थिनः ।
महापद्ममुपेत्याथ प्रार्थयन्नर्थमीहितम् ॥ ५५ ॥

तस्मिन् काले स कन्यां स्वां संहृताशेषहाटकः ।
यो मे हेमलवं दद्यात्तस्मै देयेत्यतिष्ठिपत् ॥ ५६ ॥

ततः कणिकया हेम्नः कन्यां कश्चिदयाचत ।
कुतो लब्धमिति क्षमापस्तमप्राक्षीत् स चान्नवीत् ॥ ५७ ॥

मयैतत् कन्यकालोभास्त्रिस्तुवर्णतया भुवः ।
श्मशानलब्धमित्युक्ते हर्षादौज्ज्वलसावसन् ॥ ५८ ॥

व्याळिशिक्षितयोगस्तमिन्द्रदत्तः कळेबरम् ।
प्रविश्याथैर्नृपो भूत्वा कात्यायनमतर्पयत् ॥ ५९ ॥

अमात्येनार्यकाख्येन स्वदेहे वह्निषात्कृते ।
 इन्द्रदत्तेन राज्ञैव नन्दराज्यमभुज्यत ॥ ६० ॥
 विरूपया च तज्ज्ञात्वा यक्षीभूयान्वभूयत ।
 इतरावपि गुर्वर्थं कृत्वा स्वैरमगच्छताम् ॥ ६१ ॥
 महापद्मसुतान् सर्वानुद्धृत्यामात्यकोपितः ।
 तत्पदे खलु चाणक्यश्चन्द्रगुप्तमतिष्ठिपत् ॥ ६२ ॥
 स तु पद्मनिधिः शप्तः कुबेरेणान्तिकं गतः ।
 यस्मादर्थिजनस्येच्छा न त्वया परिपूरिता ॥ ६३ ॥
 नैव न्यायार्जितं वित्तं यत्त्वया क्षत्रजन्मना ।
 तस्मान्मानुष एव त्वं भूयो भूया इति स्फुटम् ॥ ६४ ॥
 स च त्वत्तनयो भूत्वा निवृत्तस्य वनाद् ऋषेः ।
 पुरस्त्रयस्य साचिव्यं कृत्वा त्यक्ष्यति मर्त्यताम् ॥ ६५ ॥
 इत्युक्त्वान्तर्हितो यक्षः पद्मः पद्मोद्भवाख्यया ।
 आसीत् तस्य सुतः पश्चान्मन्त्री च श्वशुरस्य ते ॥ ६६ ॥
 तस्य रत्नोद्भवो नाम सूनुः सागरमन्वगात् ।
 वार्तापि तस्य साधोर्मे यावदद्य न विद्यते ॥ ६७ ॥
 यौ सुश्रुतसुमन्त्राख्यौ तस्यास्तां तनुजाविमौ ।
 सत्यशर्मसुमत्याख्यौ तनयौ मतिशर्मणः ॥ ६८ ॥
 सुमित्रः कामपालश्च धर्मपालसुतावपि ।
 सत्यशर्मा तु धर्मात्मा तीर्थयात्रामगाहत ॥ ६९ ॥
 कामपालोऽपि कामात्मा कासौ न ज्ञायते गतः ।
 अन्ये तु खलु चत्वारो य इमे मम मन्त्रिणः ॥ ७० ॥
 इति ब्रुवति भूनाथे मुनिपुत्रः किशोरकम् ।
 आश्चर्याकारमाश्लिष्यन्नाजगाम जगाद च ॥ ७१ ॥
 अहमद्य कळिङ्गेषु तुङ्गदारुणि कामवे ।
 रामतीर्थान्निवृत्तः सन् प्राप्तोऽस्मि हरमन्दिरम् ॥ ७२ ॥

आराधयिष्यन् भूतेशमभ्यर्णे पुष्पभाजनम् ।
 विनिधायारभे तत्र स्नातुं निश्चरवारिणि ॥ ७३ ॥
 अथाग्निमानयं देशः कच्चिदित्युच्चभाषिणीम् ।
 दृष्ट्वा किमिदमित्युक्ता प्रत्यूचे काचिदङ्गना ॥ ७४ ॥
 श्रूयतां यवनद्वीपे वरिष्ठस्य वणिक्पतेः ।
 कालगुप्ताह्वयस्याहं जाता दुहितृवर्धनी ॥ ७५ ॥
 सा कन्या यौवनारम्भे पुरुषद्वेषिणी पुनः ।
 समुद्रदत्त ! कासीति मुमोहोपवने क्वचित् ॥ ७६ ॥
 मया तु पृष्ठा मत्प्रेम्णा रहसीदमभाषत ।
 कृष्णगुप्तस्य नामाहं दुहिता पूर्वजन्मनि ॥ ७७ ॥
 कदाचित्काम्यरूपेण पुंसा मे पितृसंनिधौ ।
 इत्यालापितमश्रुषं भित्त्यन्तरनिषेदुषी ॥ ७८ ॥
 समुद्रदत्तनामानं वणिजं गणयस्व माम् ।
 तस्य मे विधिवैषम्यात् कर्णीपुत्रेण मित्रता ॥ ७९ ॥
 तेनापि गणिकाहेतोः परं वैरमभून्मम ।
 कर्णीपुत्रः कळत्रं मे हर्तुं च प्रतिजज्ञिवान् ॥ ८० ॥
 ततोऽहमकृतोद्वाहस्तन्तुच्छेदामिया पुनः ।
 गूढमुद्बोद्धुमिच्छामीत्यस्मै तातश्च मामदात् ॥ ८१ ॥
 निगूढं तेन नीताहमुज्जयिन्यां निजं गृहम् ।
 कदाप्यनुनयन्तं मां पुरुषं कंचिदैक्षिषि ॥ ८२ ॥
 प्रत्याचष्ट स मां पृष्ठः कर्णीपुत्रोऽस्मि सुव्रते ।
 अपसर्पैवेत्य त्वामुपासर्पं सुरुङ्गया ॥ ८३ ॥
 मन्त्रदेवतया च त्वां वशीकृत्य वणिक्कुले ।
 कन्येति विनिधायाहमग्रहीषं ससाक्षिकम् ॥ ८४ ॥
 समुद्रदत्तायाहं त्वां दर्शयित्वा भृशकुधम् ।
 असाक्षिकविवाहं तं व्यजैषि विदुषां पुरः ॥ ८५ ॥

Prof. J. R. GHARPURE, Principal, Law College, Poona :—

In the death of Prof. Mahāmahopādhyāya S. Kuppuswami Sastri, India has suffered a great loss and the Sanskrit language, one of its foremost devotees. His services in this branch of India's achievements are well known and will have an abiding place in the grateful memories of the Sanskrit students. I beg to associate myself with the tribute which the public meeting at Madras is paying to this great savant.

SRI K. N. DIKSHIT, Director-General of Archaeology, Simla :

It was, indeed, very sad and shocking to learn of the Mahāmahopādhyāya's sudden demise. He was perhaps the last stalwart of the old school trained in the methods of old Sanskrit learning but having the critical faculty and discrimination of modern criticism on Western lines. Sanskrit learning is all the poorer for his death. The spur that he gave to that great publication "Catalogus Catalogorum" was but a fitting sequel to his great work in bringing out so many catalogues of Sanskrit manuscripts. His fame as a *Guru* under whom thousands of students considered it their privilege to have learnt Sanskrit travelled far beyond the confines of his province, and I hope his example will ever remain as a shining light before the younger generation.

SRI P. C. DIWANJI, Retd. Judge, Bombay :—

The death of the venerated Mm. Kuppuswami is indeed a great loss to Sanskrit scholarship and research. His well-reasoned and well-supported thesis on the fallacy of the Maṇḍana-Sureśvara equation will ever remain a valuable contribution to the history of Indian philosophy in general and of Advaita in particular. May his highly developed and purified soul rest in peace and progress rapidly towards his highest ideal!

DR. SUNITI KUMAR CHATTERJI, Calcutta University :—

It is with very great sorrow I hear about the passing away of Mahāmahopādhyāya Professor S. Kuppuswamy Sastri. It was not my privilege to come into very close touch with him, but I can claim at least an acquaintance with him which started many years ago when he came to Calcutta as President of the All-India Sanskrit Conference, and which was later on strengthened by subsequent contacts at the various Oriental conferences

and during my visit to Madras. It will not be possible for me to bear adequate testimony to the late Prof. Kuppuswami Sastri's great scholarship in the field of Sanskrit studies in general and in his own domains of *Alaṅkāra*, *Mīmāṃsā* and other subjects in particular. We have always admitted and honoured his profound erudition, and have noted that he was in the forefront of Sanskrit scholarship in Tamil-Nāḍu and India, as an investigator and *pathikṛt* or path-maker and as an inspiring teacher. I was particularly struck by his sane and clear views about the linguistics of Sanskrit in one or two of the etymologies proposed by him (e.g. of the Pāli word *bhad-anta* as coming from the root *bhad* which is equally the source of *bhad-ra*); and my personal contact with him revealed to me his genial personality combining deep scholarship with perfect urbanity and with a genuine sympathy for younger workers in the domains of Indology. His presence truly shed "sweetness and light" everywhere, and his name and his kind face will always remain cherished memories with me. I trust we shall be able to honour the memory of this great scholar and sage in a fitting manner by an all-India effort; and I offer my own personal homage to the great soul of Mahāmahopādhyāya Ācārya Kuppusvāmi Śāstrī, as a tribute of sincere respect and admiration to an elder scholar and master from a younger worker in the same wide field of Indian civilisation and culture as expressed in manifold ways in language and literature.

Mm. Pandit A. CHINNASWAMI SASTRI, Principal, College of Theology, Benares Hindu University :—

I was shocked to hear the sad news of the untimely passing away of Mahāmahopādhyāya Vidyāvācaspati Pandit S. Kuppuswami Sastrigal, my revered Guru, under whom I had the privilege of studying Mīmāṃsā for some years. From what I have seen, I dare say that he was the only savant who combined in himself all the qualities and qualifications that go to make a veteran scholar, uniting Oriental pāṇḍitya with western scientific and critical scholarship. To be brief, he was matchless in pāṇḍitya, untiring in teaching, modest in disposition and enjoying an international reputation. One peculiar feature of the late Mahāmahopādhyāya was that he went very deep into each and every book that he dealt with. The title of Vidyāvācaspati was justly conferred on him and

he was the only Paṇḍita in its true sense in the Sanskrit world. It will not be an exaggeration to say that he was *Sarvatantra-svatantra* which has been vouchsafed and confirmed by the fact that many scholars well-versed and specialists in particular subjects often approached him to get their doubts cleared by him. I cannot but mention the fact as to how great scholars were surprised to see him discussing with profundity almost all branches of studies such as Vedānta, Mīmāṃsā, Vyākaraṇa, Nyāya and Sāhitya, and thus began to admire and reverence him.

The sad demise of the late Vidyāvācaspati is a cruel blow to Indians in general and to those who serve at the altar of Sanskrit literature in particular. The loss is irreparable.

Mm. D. V. POTDAR, Bharatiya Itihasa Samsodhaka Mandal, Poona :—

The death of Mm. Kuppuswami Sastriar removes from the world of Orientalists a great and distinguished figure. His death creates a gap not easy to be filled. That at a time when his ripe scholarship would have been far more fruitful, we have to mourn his loss is a matter of great misfortune for us all. In spite of such heavy losses, we, who have been left behind, have to lift the torch and bear it high up till this country once more regains its proud position in the world of scholarship and learning.

Mm. V. V. MIRASHI, Principal, Morris College, Nagpur :—

By the death of Mahāmahopādhyāya Prof. Kuppuswami Sastri, Sanskrit scholarship has sustained a serious blow from which it would find itself hard to recover. For more than two decades he shone as a towering personality in the scholarly world. By his deep erudition as well as critical insight, he became a source of inspiration to a large band of young scholars who have kept the flag of research flying in South India. May his noble example induce countless generations of his countrymen to devote themselves wholeheartedly to the study of Sanskrit in order to maintain the high reputation of this country in the field of scholarship !

Dr. LAKSHMAN SARUP, Lahore :—

The late Mahāmahopādhyāya Prof. S. Kuppuswami Sastri was well known to me for many years. I entertained

not only feelings of friendship for him but also of great regard. As far as I know, he never went to Europe for the purpose of a scientific study of Sanskrit. But his work gave evidence to show that he was not only aware of the critical, comparative and historical methods of modern research but actually applied them in his own individual work. With the comprehensive outlook of an Occidental scholar, he combined the depth and mastery of the orthodox and the traditional Orientalist. His sad and untimely passing away is a severe blow to the science of Indology in general, and to Sanskrit scholarship in particular.

Prof. P. K. GODE, Curator, Bhandarkar Oriental Research Institute, Poona :—

All Sanskritists and Indologists will mourn this irreparable loss, as Prof. Shastri was not only a devotee of Sanskrit but one of its stalwart champions. My last sight of Prof. Shastri was when he came here to deliver our anniversary address in 1936. It was at this time that he specially saw me and explained to me the scheme of the *Revised Catalogus Catalogorum* and requested me to help it in every possible way. Though I had not the good fortune of being one of his students, I had always entertained a deep respect and admiration for his unremitting pursuit of Sanskrit studies and his solicitude for the welfare of Sanskrit students. His monumental catalogues of Mss. in the Madras Library and his numerous editions of difficult Sanskrit texts, not to say a large number of papers and addresses written and delivered by him, have left their unmistakable mark on Sanskrit studies. I therefore share to the full your sense of sorrow at the demise of such a friend and benefactor of Sanskrit and Sanskritists par excellence.

DR. B. T. BHATTACHARYA, Director, Oriental Institute, Baroda :—

Mahāmahopādhyāya Kuppuswami Sastri now completes the series of Sanskritists belonging to the orthodox school, who have left us to join the immortals. His loss will be bemoaned not only in Madras where he lived, worked and died, but also by his numerous admirers outside the Province, and beyond the seas by Orientalists all over the world.

To me it is a personal loss. I knew him fairly intimately, passed many pleasant hours in conversation, and attended his

lectures, especially at Allahabad and Lahore. As a student of manuscripts, I had carried on continuous correspondence when he was in charge of the Government Mss. Library at Madras. One of his pupils Pandit Ramaswami Sastri, now enjoying an enviable reputation as a sound scholar, is still working under me as the Srauta Pandit at the Oriental Institute, Baroda. The help and guidance, given cheerfully in the past, by the learned Sastri are now, alas ! no longer available. The loss is irreparable.

Mm. Kuppuswami Sastri always impressed me as 'profound'. His knowledge of Sanskrit was unfathomable, his width of vision was unsurpassable, and the extent of his reading was almost boundless. He never expressed himself in an incomprehensible language as is the wont of the high-brow, but in simple, understandable and soul-stirring words. This particular gift of making complicated things look simple made him one of the most popular professors of Sanskrit throughout India. All great men of Madras of the present generation are his pupils directly or indirectly, and they are unanimous in paying a glowing tribute to their worthy professor.

Sastriji's critical editions of standard works such as the Advaita Brahmasiddhi, Vibhramaviveka, Dhvanyāloka, and the numerous volumes of Descriptive and other Catalogues of Sanskrit Mss. will ever stand as an enduring monument of his great scholarship, painstaking industry and phenomenal learning.

Mm. Kuppuswami possessed a genuine love for Sanskrit and Sanskritic studies which he strove hard to popularise. He organised the Sanskrit College at Tanjore, introduced Oriental Title examinations at the Madras University, and gave a fillip to Sanskrit studies throughout the Presidency. Although an authority on the Vedānta, Alankāra and Mīmāṃsā, his knowledge of the other Śāstras was not less profound. The Western critical methods made that knowledge more useful and practical. The era of Sanskrit renaissance now evident in the Madras Presidency is the direct result of the life-long labours of the late Mahāmahopādhyāya.

The starting of the New Catalogus Catalogorum will add to the immortal glory of the departed scholar. Mm. Kuppuswami will ever be remembered by Sanskritists all over the world.

Dr. V.G. PARANJPE, Professor of Sanskrit, Fergusson College,
Poona :—

I was very sorry to read in the papers the news of the passing away of Mahāmahopādhyāya Professor S. Kuppuswami Sastri. It will be only in the fitness of things that you should commemorate suitably the name of a scholar who has been to Madras what Dr. Sir Ramakrishna Bhandarkar was to Bombay. Comparisons are odious, but they are also of use in enabling us to understand clearly the particular field in which each of these two scholars stood supreme. While Dr. Sir Ramakrishna Bhandarkar was a pioneer in various fields of Indology in all of which he has left work of a high order, Mahāmahopādhyāya Kuppuswami was great in his specialisation in the systems of Indian philosophy and in the training of research scholars. Both are distinguished by brevity of expression and the apparent smallness of their scholarly output; but it would appear as though the late Mm. Kuppuswami Sastri had reserved his learning for his illustrious pupils and was loath to communicate it to the general public. In the Introduction to his edition of the Brahmasiddhi, the true extent of his stupendous erudition reveals itself. He combined in himself the profundity of the traditional Pandit with the critical acumen and the sense of historical perspective of the Western scholar. His death at the relatively early age of 64, when he was full of promise of greater achievement, is an irreparable loss to Sanskrit scholarship. Just about the day of his death, I was speaking to one of my research students, with whom I was studying the Sphoṭavāda, that the scholar who could do justice to the subject was Mm. Kuppuswami Sastri. I have also envied the lot of people from Madras who had the benefit of his great erudition. I have really felt that he was a scholar of whom we shall not see the like in many years to come.

Dr. P. L. VADYA, Professor of Sanskrit & Allied Languages,
Nowrosjee Wadia College, Poona :—

Professor Sastri's death is a great loss to Sanskrit scholarship, particularly in branches insufficiently known like the Pūrvamīmāṃsā. He was a representative of what is best in the old and new schools of Sanskrit learning, and held a unique place among the Sastris and Professors. The late

Professor has left behind a large circle of young men trained in his methods to continue his work.

Prof. KSHETRESH CHANDRA CHATTOPADHYAYA, Allahabad University :—

The late Mahāmahopādhyāya Professor S. Kuppuswami Sastri was a great Sanskritist, profoundly learned in different branches of Indian philosophy, particularly in Vedānta, Nyāya and Pūrva Mimāṃsā, and in Sāhitya and other branches of Sanskrit learning. He was a sound Pandit of the old school but also a critical scholar of the modern type. He was considered as the greatest Sanskritist in South India and was held in the highest esteem in the North as well. His demise leaves a real gap which will not be filled by any one else. In these days of quick results, sound scholarship is declining everywhere and traditional scholarship is fast disappearing. Panditji's demise has, therefore, caused an irreparable loss to Sanskrit learning. It is some consolation, however, that he has left a number of very able disciples.

SRI VISHVA BANDHU SHASTRI, Honorary Director, The D. A. V. College Research Department and The Vishveshvaranand Vedic Research Institute, Lahore :—

The sad death of Mm. Prof. S. Kuppuswami Shastri brings to an abrupt end an exceptionally brilliant career, well known at every centre of Sanskrit learning for its fertility as well as profundity. A great master of both ancient erudition and modern methodology, he adorned everything that he touched. While his name will for ever inspire and encourage the coming generations of Sanskrit scholars, his masterly works will go down to posterity as models of standardised literary output. His death has caused an irreparable loss to Sanskrit scholarship, from which, indeed, a bright light may be said to have been taken away.

DR. S. M. KATRE, Director, Deccan College Post-Graduate and Research Institute, Poona :—

Though we had been hearing for some time past about the late Professor's ailment, none of us was prepared for the news. He combined within himself the genius of the orthodox Pandit with the critical acumen of the Western Scholars in a remarkable degree, and possessed in addition, the still

rarer gift of communicating his inspiration to all those who came to study at his feet. It is this particular aspect of his many-sided life that will far out-live his other contributions, which are by themselves not inconsiderable. The province of Madras loses in him a great scholar and teacher and the rest of India a unique personality in the domain of Sanskrit learning. It will be difficult to fill the place which he adorned so well; but one can at least look forward to the blazing of the sparks which he has scattered abroad. May the great scholar rest in peace !

Prof. D. M. DATTA, Professor of Philosophy, Patna College,
Patna :—

The news of the death of Mahāmahopādhyāya Professor S. Kuppuswami Sastri comes with a feeling of personal bereavement, as it must do to all interested in Indian culture, and aware of his contribution to its cause. With him passes away a great Indian institution, rich in ancient orthodox lore, as well as in modern critical scholarship. We can scarcely think now of another person to whom orthodox Sastris and modern university scholars can equally go for further light and guidance. His literary publications are too meagre for his scholarship. But his name will go down to posterity, as that of late Sir Brajendra Nath Seal, as one who cared less for personal fame than for inspiring a band of research workers who would fulfil his mission in manifold direction. A glance at the prefaces, forewords and dedications of books on any branch of Indian culture published from the South will bear out that he has done more than any individual, bent upon personal immortality, could do. He will live in these works, and many more which will follow them. Even in his retirement, he converted his native village (on the sacred Kāverī), Gaṇapati agrahāram, into a pilgrimage for scholars. Is it too much to expect that the life-long *tapasyā* of this great soul will be an undying source of strength to all engaged in the study and dissemination of the sacred culture of our land ?

Mm. DR. UMESH MISHRA, Allahabad university, Allahabad:—

I am extremely shocked to learn the sad demise of the late lamented Mahāmahopādhyāya Professor S. Kuppuswami Sastriar. I consider it a personal loss. He was a great friend of my father the late Mahāmahopādhyāya Pandit Jayadeva

Misra of Benares. He was so very kind to me. Indeed he was one of those savants of Indian scholarship who could combine within himself the scientific and scholarly outlook of the West with the indigenous depth of learning of the East. He was all along a source of great inspiration to young scholars working in the Oriental field. It is not yet full two years when we had to mourn the passing away of the late Mahāmahopādhyāya Dr. Sir Ganganatha Jha when another calamity has fallen on the head of Oriental scholarship. Really our Sastriji was a nucleus of ancient learning in the South. He has produced hosts of scholars who are occupying great positions in the scholarly world. It is really a national loss which can never be mended. The only satisfaction is that he has left behind the tradition of his scholarship amongst his dear pupils.

DR. MANGAL DEV SHASTRI, Principal, Government Sanskrit College, Benares :—

I myself and the whole staff of the Sanskrit College are shocked to hear of the passing away of Mm. Prof. Kuppuswami Sastri. On behalf of the staff I enclose herewith a few verses mourning the irreparable loss Sanskrit learning has sustained by the sad death of the great scholar. His services to Sanskrit scholarship were manifold for which all interested in that scholarship in India and abroad will always feel grateful.

DR. R.N. DANDEKAR, Secretary, Bhandarkar Oriental Research Institute, Poona :—

The services of Prof. Sastri to the cause of Sanskrit learning have been indeed very great. His monumental Catalogues of Mss. in the Government Oriental Mss. Library, Madras, his critical editions of abstruse Sanskrit texts, his scholarly papers on Indian Philosophy and allied subjects, his able direction of the revised Catalogus Catalogorum of Mss. and, last but not least, his Presidential Addresses delivered to the several Conferences of the learned in the land, show, in a remarkable manner, the acuteness of his intellect, the profundity of his learning and the breadth of his academic outlook. These qualities coupled with a sterling character and puritan way of life have not only left their indelible mark on the generation of scholars who had the good fortune to learn at his feet but have spread his fame beyond the confines of the Bhāratavarsha, wherever Sanskrit is studied and respected,

On the occasion of its Silver Jubilee, the Bhandarkar Oriental Research Institute took the opportunity of showing its appreciation of Prof. Sastri's services by electing him a Honorary Member.

DR. A. N. UPADHYE, Professor of Ardhmagadhi, Rajaram College, Kolhapur :—

I am extremely sorry to hear about the sad demise of Mm. Prof. Kuppuswami Sastri. I am at once reminded of the Mysore Session of the All-India Oriental Conference, and his tall and imposing personality stands before my eyes.

It is very unfortunate that we lost some eminent Orientalists in the last few months, and today we are to mourn the loss of Mm. Prof. Kuppuswami Shastri. India loses an outstanding Sanskritist in him who remarkably combined in himself the essentials of a Paṇḍita and a Professor. His depth of learning and his lucidity of Sanskrit expression always commanded respect from the audience. Though he is no more, his work remains behind. The traditions of Sanskrit learning, so eminently shaped by him, I am sure, will be carried on by the University of Madras through the worthy successors and pupils of the late lamented Mm. Prof. Kuppuswami Sastri.

Prof. G. H. BHATT, Sanskrit Professor, Baroda College, Baroda :—

The news of the unexpected death of Mahāmahopādhyāya Prof. Kuppuswami Sastri is very shocking to all Oriental scholars. I had the privilege of coming into contact with him in the fourth Session of the All-India Oriental Conference held in Allahabad in 1926, and since then, I cherished the highest regard for him as a great Sanskrit scholar. His work in the field of Indology is too well-known to the world of scholars. His critical editions of standard works on a variety of topics clearly bear testimony to the rare combination of Eastern and Western methods of study and criticism and the plan of the New Catalogue Catalogorum will ever remain a monument of the glory of the great scholar. His death has created a gap in the field of Sanskrit scholarship which cannot be filled up at a time when old Pandits are fast disappearing from the country. He was, in fact, responsible for the revival of Sanskrit learning in the south of India and can be favourably compared with Sir Bhandarkar, Sir Ganganath Jha and Mahā-

mahopādhyāya Dr. Harprasad Sastri, the pioneers of Sanskrit learning in India. It is to be desired that a Memorial Volume in honour of the departed Shastri should be published at an early date so that his numerous friends, admirers and pupils may get an opportunity to pay their humble tribute of homage to the late scholar.

Sri V. V. SRINIVASA AIYANGAR :—

Prof. Kuppuswami Sastri was greatly instrumental in establishing the Sanskrit Academy and he guided its deliberations successfully for several years. The best memorial for him would be to continue the work he had done for the Academy.

Sir S. VARADACHARIAR :—

In the case of the Mahāmahopādhyāya, it was not merely the depth of the erudition or his passion for knowledge but his remarkable organising capacity, the way he devoted himself to the task of making Sanskrit not merely a 'tolerated' subject but a 'respected' subject of study in modern cultural courses that appealed more to the public. Prof. Kuppuswami Sastri attempted to bring together Eastern culture and Western methods. When he was connected with the University in the various branches of Oriental learning, he showed how it was possible to make Oriental learning respected even when judged according to the severest Occidental standards. The contribution which Prof. Kuppuswami Sastri made to the study of Mīmāṃsā and to the activities of the Sanskrit Academy deserved special mention.

Sir T. VIJAYARAGHAVACHARYA :—

I was in daily touch with him when he was the Head of the Sanskrit College at Tiruvadi. His death is a great loss to Sanskrit learning.

Sri K. V. KRISHNASWAMI AIYAR :—

Though his presence was awe-inspiring on account of his unsurpassed scholarship and erudition, in his personal relations with me, he was a dear and trusted friend and well-wisher. His death is a loss to me and to the world of scholarship which it is unthinkable to refill.

Sri K. BALASUBRAHMANYA IYER :—

The greatest Sanskrit scholar in all India is gone. The loss to the Sanskrit world is irreparable. The doughty cham-

pion of culture is laid low. I feel deeply the loss of my most respected and loving friend. Never more can I have such a friend. I shed tears as I remember the last long conversation with him, the words of ripe wisdom and scholarship flowing from a loving heart and his indomitable will to live and work for his dear cause.

Prof. A. CHAKRAVARTI, I. E. S. (RETD.) :—

Prof. Mm. S. Kuppuswami Sastriar, M.A., I.E.S., who occupied the chair of Sanskrit in Presidency College, Madras, was a distinguished scholar who had the unique privilege of learning Sanskrit in the traditional method under a Guru and being acquainted with the modern critical method of approach characteristic of Western savants. Reserved by nature and profound in learning, he always inspired his students with awe and reverence and commanded the respect of his friends. Equipped with high intellectual attainments in the field of Indology, he was always approached by individuals and institutions for guidance and help which he unstintedly gave. He always pitched a high standard for himself and others; this made him intolerant of shallow pretence to learning, though he was sympathetic and helpful to the intellectually weak. Averse to limelight and unacquainted with the art of advertising, he was naturally disinclined to rush to print. So much so we have very little by way of literary contributions consistent with his deep erudition and depth of knowledge. He was one of those few who were promoted to I.E.S. during the period when recruitment to this I.E.S. was in force. His reputation as scholar spread throughout India and beyond. The few of his students whom he trained and who occupy important positions in the field of education will be eloquent testimony to the master's ability to mould the character and equip the mind of his young students.

Mahakavi Ullor S. PARAMESVARA AIYAR, M.A., B.L., Dean of the Faculty of Oriental Studies and Fine Arts, Travancore University :—

Mahāmahopādhyāya, Vidyāvācaspati, Darśanakālānidhi, Kulapati, Professor S. Kuppuswami Sastri has been snatched away from our midst by the cruel hands of Death, and the world of Sanskrit scholarship is all the poorer to-day by that loss. By the inscrutable command of the Disposer of Events he has been posted for work elsewhere, and South India does

not own a son of equal eminence to take his place. We, who are left behind, can only bow our heads to His will and send up our prayers to Him to grant us the strength to bear this affliction with faith and hope.

The late Mr. Kuppuswami Sastri and myself, as also the late Messrs. A. Panchapagesa Aiyar and S. Subba Rao, appeared together for the M. A. Degree Examination of the Madras University in 1904. Mr. Panchapagesan and myself were room-mates, while our other two friends lived close by, and this propitious propinquity gave us the opportunity for meeting almost daily and engaging ourselves in literary and linguistic discussions. In those days Mr. Panchapagesan was our grammarian, Mr. Subba Rao our Vedantist, and Mr. Kuppuswami (he was not known as Sastri then) our literary critic, while I played the role of the poet. Mr. Kuppuswami Sastri's faculty of literary appreciation was sufficiently well-developed even at that time, and it is no wonder that he subsequently became an ardent admirer of Dhvanyāloka and edited the Keraliya commentary of Udaya, known as Kaumudī, on that work.

Mr. Kuppuswami's ambition in those days was to practise as a lawyer, for which some of his mental and moral qualifications eminently fitted him. He went through his F.L. Course in Madras and completed his B.L. Course in Trivandrum where we had more and more occasions to come into intimate contact with each other. He was, however, not destined to pass the B.L. Degree Examination. Man proposes and God disposes—always, we believe, for the best, and in this instance, particularly so. There has never been a dearth of legal talent in South India; but there has always been paucity of Oriental scholarship satisfying the combined tests of Eastern and Western standards. Providence willed that he should become a Professor of Sanskrit, instead of a lawyer smothering the efflorescence of his individualistic genius, and Providence was right. Mr. Kuppuswami Sastri eventually decided to devote his life to the study and the teaching of Sanskrit, and during the formative years when he was attached to the Mylapore and Tiruvadi Sanskrit Colleges, he assiduously worked up to the highest pitch of his tastes and talents and attained remarkable proficiency in all the four Śāstras and more especially in Pūrvamīmāṃsā and Advaita-Vedānta. The opportunity for the dissemination of that accumulated learning, so profound

and so versatile, came to him ere long when he was appointed Professor of Sanskrit and Comparative Philology in the Presidency College, Madras. He was now in his element, and his subsequent career was a heroic march from success to success. He had reached the very acme of his eminence by the time when, owing to failing health, he was obliged to relinquish the Professorship of Sanskrit in the Annamalai University, to enjoy a brief spell—alas ! all-too-brief-of quiet rest. We often met at meetings of examiners and boards of studies in the Madras and Annamalai Universities. As an old and intimate friend, I took a keen interest in watching his phenomenal career; and every year that elapsed elevated him in my estimation.

Mr. Kuppuswami Sastri was, even in the relentless estimate of Pandits of the traditional type, one of the greatest Sanskrit scholars of his time, and among Sanskrit scholars in South India with University degrees to their credit, he unquestionably held the foremost place. To use the words of Sir P. S. Sivaswami Aiyar, his discerning patron, who is ever intellectually just and never emotionally generous, Mr. Sastri combined in himself "the profundity of the Pandit and the critical scholarship of the West". It has to be admitted that his output as a writer is in no way commensurate with his scholarship. His *Manual of Indian Logic* is a meritorious publication, his papers on diverse topics of rare cultural interest lie scattered among the pages of several magazines, and more particularly in the *Journal of Oriental Research* founded in Madras under his inspiration and guidance; and he has edited certain abstruse original Sanskrit texts with meticulous care. More things did not flow out of his pen, partly because he never aspired to become a full-fledged author, and partly also because his massive mind, which moved with measured steps, did not believe in spectacular flashes.

Mr. Kuppuswami Sastri devoted almost the whole of his time to the sacred profession of teaching, which was God-ordained for him, and it was in this sphere of his activity that he rose to the full stature of his genius. It has been aptly stated that teachers are called masters, because they really exercise a mastery over the generations which they teach, and through them the generations that follow. Mr. Sastri realised, as very few teachers do, that true nature and extent of the loyalty which that profession inexorably demands from its

votaries, and lived up to that realization. The large bulk of the Sanskrit M.A.'s of South India to-day are his students, and I know how it has been possible for him to reign over their hearts and affections with such singular power. He satisfied in every way the qualifications demanded of an *Ācārya* by Caraka and other ancient Indian sages, and he agreed with Bhāsa in his observation that the defect of a disciple should be traced to the fault of his instructor. He was, therefore, at his task, day in and day out, filling his capacious mind with fresh riches every moment, animated by the single desire of their fructifying ten-fold in the minds of the young men who sat at his feet and who, in due time, were expected to be the torch-bearers of India's ancient wisdom. He loved his students even as a father loves his children, and promoted their interests in every possible way. It may be asserted without fear of contradiction that his was a life of selfless service, dedicated wholly and solely to the cause of Sanskrit education, and if to-day Sanskrit, Hindi, and the indigenous languages of South India hold an honoured place in the scheme of University studies in Madras and elsewhere, that consummation is mainly the result of the strenuous labours of patriots like the late Mr. V. Krishnaswami Aiyar and Mr. Kuppuswami Sastri.

Mr. Sastri's devotion to duty was intensely passionate. He put his soul even into the minutest details of his day-to-day work, whatever might be the extent of the burden that it would impose on himself, with the result that there was nothing that he touched which he was not able to adorn. His unrivalled success as a Senator was, in no small measure, due to his marvellous capacity for application. It is needless for me to refer, in this brief article, to his other activities such as the Curatorship of the Government Oriental Manuscripts Library of Madras, which was vastly enriched by his wise direction and valuable guidance. The Sanskrit Academy of Madras, and, as already mentioned, the Journal of Oriental Research are two of the sacred lamps lit by him in the temple of Amarabhārati (Sanskrit), and it is our imperative duty to take charge of them with becoming reverence and see that they shine with added lustre in the years to come.

Mr. Kuppuswami Sastri died full of honour, but not so full of years, as he could have been easily spared for at least two decades more. He has been now called to his rest, but let

us console ourselves in the reflection that he has left behind a memory and an example which it should be our national privilege to cherish—the memory of a lovable personality with the credit of good opportunities usefully employed, and an example of strenuous work conscientiously discharged. Let us not forget that, in this composite world of side-tracked energy for the satisfaction of selfish ends, and the sloth-encrusted surface-living to which Eastern scholarship falls so easily a prey, such memory and example are of inestimable value. Sir John Woodroffe has rightly pointed out: “India must be on her guard to preserve herself, unless she is content to be assimilated to others and thus lose her racial soul. Where can she gain strength to save herself as herself expect from her own cultural inheritance?” Mr. Sastri and a few other Indian savants of his eminence have shown us the true nature of this priceless inheritance, and let us hold fast to it and come into our own. May his good soul rest in peace, and may his words and deeds be our Ācāryas in the future—Ācāryas who, in their very nature, are at once infallible and imperishable !

Sri A. V. GOPALACHARIAR, B.A., B.L., Tiruchirapalli:—

Mm. Kuppuswami Sastriar was a unique combination of profound Pandit-learning in all the Sastras and Western culture of a high order. Such a combination of both cultures in so much abundance has never been approached before. न भूतो न भविष्यति would be an apt description of his combined scholarship. My first acquaintance with him was through the late V. Krishnaswami Iyer. While Sastriar was the Principal of his Sanskrit College, I had the privilege of hearing the lessons taught in the College. My next meeting with Sastriar was when he came to Srirangam by the desire of Sir P.S. Sivaswami Iyer to make proposals for extending the Veda Pathasala of Chinniya Mudaliar Charities as a Sastra Pathasala also. I had opportunities of knowing about his Pandit scholarship when he was examining great Sanskrit Pandits in the Sastras with a view to employing them in the Pathasala. The Adhvara Mīmāṃsā Kutūhala Vṛtti was edited by Sastriar with a masterly summary of the Adhikaraṇas. Mīmāṃsā and Poetics were his forte. He has turned out eminent Mīmāṃsā scholars of whom he was proud. His affection and regard for his eminent scholars were proverbial and I can personally testify to the overflowing love and regard between Sastriar and some

of his students. At a meeting at Trichinopoly to express our sense of irreparable loss to Sanskrit by the demise of three great Sanskrit scholars within five days, Pandits who were Sastriar's students spoke of his high qualities as a teacher. Sastriar's analytic summary of the *Bṛahadāraṇyaka Bhāṣya* published in the Vani Vilas edition is of valuable help in understanding the *Bhāṣya* correctly. His introductions to Sri D.T. Tathacharya's commentary on the *Mīmāṃsā Paribhāṣā*, Prof. P.N. Srinivasacharya's *Bhedābheda*, the *Nyāyakulīśa*, a work of Vedānta Deśīkar's guru published in the Annamalai Sanskrit Series, his contributions to the *Journal of Oriental Research* and his presidential address at the Allahabad Oriental Conference testify to his wide erudition and passionate love of Sanskrit and Sanskrit learning. Sastriar would generously appreciate and speak well of any merit he discovered in others. He presided over a meeting in the Sanskrit College convened to hear readings from my commentaries on the *Kumārasambhava*. He fell in love with the exposition of the great poem and said it was a lesson in *Dhvani*. He sought the help of the late *Catusśāstra Kalpataru Seshachariar svāmi* of *Kumbhakonam* to understand some difficult portions of the *Śrī Bhāṣya* of Rāmānuja and he admired the *Svāmi's* exposition. My last meeting with him was just two years before his demise when he presided over an anniversary of the Trichinopoly Sanskrit Parishad. While at Trichinopoly, he was kind enough to go through some pages of my *Śākuntala Anubhava* and made valuable suggestions and corrections. The loss of the scholar will be felt keenly by the entire Sanskrit world.

PROF. M. R. RAJAGOPALA AIYANGAR:—

Though I was a colleague of Sri Mm. S. Kuppuswami Sastriar for over six years in the Presidency College, Madras, I had not had the privilege of moving closely with him until I went to Annamalai University as a lecturer. Thereafter I had frequent opportunities of conversing with him on literary and other subjects and was struck with admiration for his scholarship which was at once wide, deep, and critical. In him there was a unique combination of philosophical subtlety and keen appreciation of literary values. To hear his conversation on poetry and poetics was in itself a liberal education. Whenever I left his presence after a talk on literary matters, I felt a sadder and a wiser man, sadder because I became cons-

cious of the utter inadequacy of my own knowledge and wiser because some of my hazy notions had undergone correction and clarification.

While at Annamalainagar, Mr. Kuppuswami Sastriar once spoke to me of schemes of literary and philosophical research to be taken up by him after retirement. He contemplated also the expansion of some of his University lectures into treatises. I am sure that, if health had permitted, he would have made an invaluable contribution to the study of Indian Philosophy.

Prof. Kuppuswami Sastriar's solicitude for his pupils and friends was extremely generous. When they submitted their literary or philosophical compositions to his scrutiny, he went through them with the greatest care and patience, however unworthy they might be, and suggested lines of improvement which were of the greatest value. Whatever he did by way of teaching, writing or judging was always done with the thoroughness of a scholar who had a keen literary conscience.

SRI R. KRISHNA RAO BHONSLE:—

Prof. Sylvain Levi and Prof. S. Kuppuswami Sastri

Let me quote a very unique event during the lifetime of Prof. S. Kuppuswami Sastri, M.A., I.E.S. which requires repetition.

Prof. Sylvain Levi was a well-known Sanskrit scholar and savant of France; he was President of the Second Oriental Conference held in India; he served also in the Santiniketan in Bengal as Honorary Professor. One touch of his sentiment has made the world kin, in that he described himself as one belonging to *Sarasvatī Gotra*, adding that all Sanskrit scholars are of that Gotra.

Prof. Levi had at once a real admiration, regard and respect for Mahāmahopādhyāya Vidyāvācaspati Darśanakalānidhi Kulapati Kuppuswami Sastri for the special reason, which he (Dr. Levi) had found out with a scholarly instinct; it was this: Prof. Sastri was one of those who, amidst the hostilities between the ancient orthodox and the modern analytical scholars, had pitched out *le juste milieu* (the golden mean) between the two.

When Dr. Levi came to Madras with the sole object of making a *darsan* of Prof. Sastri, he, an Occidental, brought with him, following the custom of an Orientalist, a venerable present—invaluable to pious Hindus, to be given to the religious Sastri.

The present consisted of Sālagrāmas; they are held sacred and worshipped and welcomed by the Hindus, as they represent the *avatārs* of God. They are fossil ammonites found in the bed of the river Gandak in Nepal. Prof. Levi, author of the History of Nepal, requested the Rājaguru of Nepal—the chief priest to the Ruler—to select for him some best Sālagrāmas; four were selected by the Guru and named also by him as Rāma, Lakṣmaṇa, Bharata and Śatrughna. They were presented by Prof. Levi to Prof. Sastri—with the true Hindu custom *i.e.*, with an Indian prostration before the presentee. Prof. Sastri used to worship them at his daily *pooja*.

PROF. D. S. SARMA :—

Prof. Kuppuswami Sastri was up-to-date in his knowledge of comparative philology and literary criticism. He had helped several people to write books on Hindu religion and philosophy though he himself did not write any books. His conspicuous trait was his sterling independence.

PROF. S. VAIYAPURI PILLAI, Editor, Tamil Lexicon :—

I desire to refer to the contribution made by Prof. Kuppuswami Sastri for the development of Tamil in the Madras University. Prof. Sastri took great interest in ancient Tamil Manuscripts and he had collected a number of old manuscripts for the Oriental Manuscripts Library of which he was the Curator for many years. He also greatly helped in the publication of the Tamil Lexicon by the University of Madras

SRI N. RAGHUNATHA AIYAR, *The Hindu*, Madras :—

With thousands of other Sanskrit lovers in the country, I moan the loss of the distinguished Professor as a great blow to scholarship and culture. I had not the pleasure of knowing him personally or studying under him. But I saw enough of his relations with his students to understand the depth of their attachment to him. And I always watched with keen and respectful appreciation the zest with which he applied his fertile and resourceful mind to the task of educational statesmanship.

PROF. K. SWAMINATHAN, Presidency College, Madras :—

He was the greatest scholar of our generation and we all owed much to him. For myself I learned a great deal both of literary and linguistic criticism and of educational statesmanship from my contact with him during the last eighteen years.

SRI K. S. RAMASWAMI SASTRI:—

The Hero as Scholar

I knew the late Mm. S. Kuppuswami Sastriar intimately for many decades. My revered father, the late Prof. K. Sundarama Iyer knew him even more intimately than myself and had the highest regard for his many-sided genius and many-faced activity. Though Prof. Kuppuswami Sastriar belonged to a later generation than my father, there was perfect kinship of spirit and sympathy and comprehension as between them. My father used to tell me that Prof. Kuppuswami Sastri was unique in the height and breadth and depth of his knowledge of Sanskrit learning and specially admired Mr. Sastriar's rare gift of fluent and stately *impromptu* speech in Sanskrit on all topics, ancient or modern.

It was only after my retirement from service in 1933 that I came to know Mr. Sastriar very intimately. I had also the good fortune to watch his work in the University bodies in the Madras and Annamalai Universities. I had also the privilege of being his guest now and then when he was the Dean of Oriental Studies at Annamalainagar. When he was at Madras I had gone to his house often out of a desire to come into contact with a first rate and well-equipped mind. The more I saw him, the more I loved and revered him.

Many tributes have been paid to his equal mastery of Sāhitya and Śāstras and his organisation of higher Sanskrit studies in our Presidency so as to preserve their ancient and vital spirit while bringing them into line with modern knowledge. What struck me most vividly among his many great traits were a remarkable trait of his character, a remarkable characteristic of his mental texture, and a remarkable feature of his achievement. He had a unique combination of poise and effort of what Matthew Arnold calls "toil unsevered from tranquillity." He was at work day after day and during all the waking moments of each day. But he was never in a hurry; he never lost his composure of spirit and even his physical movements were soft and slow and his speech was measured and deliberate. In his mental texture there was a unique combination of a keen sense of the permanent and eternal values of Sanskrit literature and art and philosophy and religion and a keen sense of the value of the modern historical and comparative methods of research. Modern research in India is often destructive of social and spiritual values but Mr. Sastriar never allowed research to set

itself in opposition to values and was impatient of such an attitude in others. It is true that he did not focus his energies so as to leave great constructive works embodying the results of his life-long study and research. But he belongs to that group of scholars who prize leaving a great tradition behind them and enkindling in their students the passion for wide and accurate knowledge which shines as an altar-flame in their own hearts, just as some poets are poet's poets, scholars are scholars' scholars. The Sanskrit Academy, Madras, and the Journal of Oriental Research are monuments of his constructive and creative work in the realm of Sanskrit learning and research. Here was a scholar. When comes such another?

PROF. M. S. SABHESAN, Madras Christian College:—

I had the privilege of moving closely with the learned Professor for two decades. I shall not be so presumptuous as to say anything about his scholarship or his merits as a teacher. It is, however, permissible for me to say that he was much interested in the progress and welfare of his students. His work was not restricted to the hours in the college time-table. I often used to see him surrounded by honours students in Sanskrit in the evenings. Students were free to utilise his vast knowledge of the several subjects included in the course of study. The Honours Course in Sanskrit and Oriental Titles were constantly engaging his attention in addition to other duties connected with his official position in the Presidency College. His rare combination of both the Oriental and Western methods of approach turned the attention of several of his students to research and the results of their studies were published in the research journal conducted by him.

I happened to be closely associated with him in connection with work in the Academic Council and the Senate of the University of Madras. He was distinctly of the view that the University should insist on a high standard in academic matters. All proposals relating to the laws of the University courses, research schemes, examinations, student-ships, rights and duties of members were considered by him primarily from this point of view. A perusal of the minutes of the meetings of the University authorities will show what his ideal and idea of a University were. He used to speak strongly and plainly but he was never guilty of insinuation or offensive language. His valuable qualities might have borne better fruit if the academic atmosphere of the University

had been impermeable to certain unhealthy tendencies in public life. The active period of the learned Professor coincided unfortunately with a time when a feeling of tension was beginning to be clearly perceptible. He was aware that a section of people in the University bodies, consciously or unconsciously, misunderstood him. He was afraid that the progress of Oriental studies might be hampered. The promotion of Sanskrit should naturally have been the concern of one who was so eminent in that field. But he was not unmindful of the interests of the other Indian languages of South India. The comprehensive and progressive scheme of Oriental Titles which is no ordinary achievement for any University owes not a little to his initiative and scholarship. It is also a clear proof of the recognition by the learned Professor of the common interests of Sanskrit and the Dravidian languages. Those who moved with him freely can bear testimony to his wide outlook and real interest in the all round progress of Oriental studies.

Considering his position in the realm of Oriental studies and his capacity for steady and disinterested work, his friends thought it would be in the interests of the University of Madras if he could be persuaded to stand for the Syndicate. He laughed at the idea and, while finally agreeing to satisfy their desire, he said he had little hope of success in an election. It was a disappointment to his friends when the University body did not choose to return him to the Syndicate. For his part, the Mahāmahopādhyāya was not at all perturbed. He knew well how the wind would blow. Friends of Mr. Sastriar were surprised to note that even a select educated electorate could not escape the tendencies of the time. They were sorry that the talents of a person holding a good position with distinction were not given suitable opportunity.

Mr. Sastriar was a member of the Madras Teachers' Guild and took considerable interest in its activities. His appeal to the office-bearers of the Guild that they should go on with their work without being unduly worried by outturn, was irresistible.

His life is an example of plain living and high thinking. A great scholar, an enthusiastic teacher and a sincere friend, Mahāmahopādhyāya Kuppuswami Sastriar did his duty and was able to win the esteem of a large number of friends.

KULAPATI P. A. SUBRAHMANYA IYER:—

How much does not South India owe to the late Mahāmahopādhyāya Sastrigal? He was a towering genius, head and shoulders above most Sanskrit scholars in India. Ever silently busy, never put off his guard by any passionate reasoning, the revered gentleman was an exemplar of quiet dignity, peaceful, calm, consistent and flowing argumentativeness, and a magnanimous temper too high to remember a wrong or injustice done to him. If he was ever proud, it was because of his loving students, many of whom are scattered all over our land, holding high positions in Universities and other halls of learning.

There is much else too for which we must remember him with gratitude. The Madras University under the new constitution granted in 1922 owes not a little to him for its Laws, Regulations and Ordinances. Many a gap or unwary slip he filled in or set right in a manner that elicited the warm admiration of Vice-Chancellors Sir R. Venkataratnam Naidu and Sir K. Ramunni Menon.

It is a tragedy that one long-standing wish dearly cherished by him, he did not live long enough to see duly fulfilled. That wish was that in his house on the bank of the Cauveri he should spend hours every day teaching *Advaita Vedanta* to *Sat Sishyas*, even as he himself was taught it by Palavāneri Swāmin.

SRI V. SUBRAHMANYA IYER, Principal, Ramesvaram Devasthanam Pathasala, Madura :—

In the passing away of Mm. Prof. S. Kuppuswami Sastrigal, a deep gap has been created in the world of Sanskritists in India, especially in the South, which it is not easy to fill up. During the last three decades and more he was the one outstanding figure in the field of research in South India whether it related to Sanskrit, philosophy, history or Tamil. No conclusion, big or small, gained publicity or currency which did not get the seal of his approval.

I had not the good fortune to sit at his feet and learn. But during the last six or seven years, I had good many occasions to move with him very closely and have the benefit of his views on various subjects in the course of long and intimate conversations. The attainments of Sastrigal in Śāstras were of a unique character. He had the depth and erudition of the front rank old type Pandit combined with up-to-date methods of criticism and research. There was a

happy and harmonious blending of the East and the West and of the ancient and the modern in him. His views were broad and catholic with regard to literature, religion, or philosophy. He held no pet theories. He was not dogmatic. He studied things with the historical spirit. His genial and balanced temperament won for him a large circle of friends, Indian and European, who held him in high esteem and felt a reverence for him.

His services in the cause of Oriental education were great and manifold. It was his genius that shaped the courses of Oriental studies instituted in the Madras University. He was associated with the Madras Sanskrit College and the Rajah's College of Tiruvadi for some years during which period he placed those institutions on very stable foundations. To his credit must be mentioned that though he was an ardent lover of Sanskrit he was no less a lover and admirer of the Tamil language and literature. The present high position which Tamil occupies in the studies imparted in the Tiruvadi College is mainly due to his efforts.

The loss of Sastrigal to the country is indeed very great and irreparable. But there is some consolation. He has left for us a band of illustrious young scholars who, as his students, had reaped fully the advantage of personal training under him.

PROF. K. A. SUBRAMANIA IYER, Head of the Sanskrit Department, University of Lucknow:—

The news of the passing away of Mahāmahopādhyāya Prof. S. Kuppuswami Sastriyar came as a great shock. Due to circumstances, I never had the pleasure of sitting at his feet and feeling directly the inspiration of his teaching. But ever since I met him in 1922 I have been in touch with him. The depth and thoroughness which characterise his publications must have impressed his students also. It is a rare good fortune to have been the teacher of several generations of Pandits and Sanskrit scholars trained in the modern way. He has left a stamp on all those whom he taught and all speak of him with deep reverence and profound admiration. It will be very difficult to replace him. None bore the two titles "Vidyāvācaspati" and "Darśanakālānidhi" with greater appropriateness. May his soul rest in peace!

“ĀTMĀNAM MĀNUṢAM MANYE”
(I DEEM MYSELF HUMAN)

BY

T. R. VENKATARAMA SASTRI

The question has been raised as to whether the Ramayana should be studied as depicting the life of one who deemed himself human and sought to live according to the dictates of the highest dharma or as of one who knew that He was God Vishnu come down for the fulfilment of a world purpose. It is my purpose to submit to the intelligent reader the conclusion that Valmiki, the venerable author, invites us to study Ramayana in its detailed narrative in the former aspect. The words of Rama himself set forth above as the caption of this paper are, to my mind, not words of conventional or assumed humility, but words that represent his real mind. To say this is not to deny that He is an Avatar or to deny to the faithful the right to worship him as such or to use the book as a book of religion. The Poet has treated them as consistent with each other. But it does seem to me that the Poet represents Rama as unconscious of his divine nature. And for a very good and sufficient reason.

RAVANA'S BOONS

The rigorous penance of Ravana and the boons he secured thereby are described in detail in the Uttara Kanda, Sarga 10. He fasted for ten thousand years. After every thousand years, he cut off one of his ten heads and threw it into the fire as an offering. He had thus sacrificed nine heads. At the end of his penance, he was about to cut off his last and remaining head, when Brahma intervened and stopped him. He expressed his gratification and asked Ravana what boon he desired. Death being the unconquerable foe of man, Ravana asked for immortality. Brahma said that absolute immortality was impossible and that he should modify his request. Ravana then prayed that Suparnas, Nagas, Yakshas, Daityas, Danavas, Rakshasas and Gods should not be able to kill him and added that he wanted no protection against mere men who were too weak to prevail against him.

nahi cintā manuṣyeṣu

prāṇiṣvamarapūjita

trṇabhūtā hi te manye

prāṇino mānuṣādayaḥ

Brahma granted him this and two additional boons, *vis.*, the restoration of his nine heads and the power of assuming any form at pleasure. At the time of the Iṣṭi performed by Dasaratha for the birth of sons, the assembled Gods, Gandharvas, Siddhas and great Rishis request Brahma to compass the death of the wicked Ravana, and Brahma says that none but a human being can compass his death as he despised men and did not include them in his prayer for a boon.

tasmāt sa mānuṣād vadhyo
mr̥tyur nānyo'sya vidyate

At ~~th~~th very moment Vishnu happens to come there and they suggest to him that he should assume the form of man for destroying Ravana and even suggest that he should divide himself into four parts and become the sons of Dasaratha and his wives comparable to Hrī, Śrī, and Kīrti. He consents and cogitates where and how he shall become man and finally chooses Dasaratha for his father.

mānuṣye cintayāmāsa
janma-bhūmimathātmanah
tataḥ padma-palāśākṣah
kṛtvātmānam caturvidham
pitaram rocayāmāsa
tadā Daśaratham nr̥pam

The venerable commentator, Govindarāja, says that Rama was not born just like other men by the combination of particles drawn from the parents but as a result of the divine caru or pāyasa brought by the Prājāpatya Puruṣa that came out of the Fire. He does not deny—as does Śrīdhara in the Bhāgavata—the twelve-months of pregnancy and the nourishment that the mothers supplied to the divine children. What in the way of unalloyed divinity can be secured by the denial of the fatherhood of Dasaratha it is difficult to imagine. But if being human, which as the result of Brahma's boons is an essential condition for the destruction of Ravana, required human parents and normal human generation, the suggestion that the Most High is never born of human generation would seem to conflict with the boon and with the express text that He chose Dasaratha for his father. In the Ramayana many Vanaras are Kāmarūpīns, able to take any form and even Ravana had acquired this power. The Omnipotent God can take any form. If he had only to take the human

form and kill Ravana without sharing the nature or quality of man, he would not have had to go through the pretence of being born human. It would be hardly consistent with the spirit of Brahma's boon for God to have taken the human form and yet retained both the knowledge and the power of his own divine nature. That the Gods shall not be able to kill Ravana—a boon secured by hard penance—will stand nullified.

UNCONSCIOUS DIVINITY

If divinity cannot be unconscious of its nature then we must claim that consciousness not only for Rama but also for all the brothers who are divided parts of Vishnu and are equally the result of divine caru. Are we then to maintain that all four of them, at all stages of their lives, knew of their respective parts in the great drama of their divine lives for the fulfilment of the world purpose by their incarnation?

Apparently the Poet intends some relation between the distribution of the caru among the wives and the fraction of Vishnu which the brothers represent. The southern text admits of diverse interpretations and the commentators have wrestled with it. It is not necessary for the present purpose to settle it. While it is clear that Rama represents one-half and Satrugna one-eighth, Bharata and Lakshmana represent the remaining quarter and one-eighth with some doubt as to who is one-fourth and who represents one-eighth. Incidentally I may state that Sumitra is made the senior wife and Kaikeyi junior, by the commentators explaining away Rama's reference to Kaikeyi as madhyamāmbā as related to the many other wives. It is far-fetched to say that Rama had in mind unnamed other wives of his father. The Gaudiya text of Gorresio makes *ardhārḍha* gift to Kaikeyi and of the remainder he first gave one half to Sumitra and after a little thought he gave the other half also to her obviously not desiring to put her share below Kaikeyi's. And that tallies with the description of Bharata as "*Sākṣād Viṣṇoś caturbhāgaḥ*" without straining it to mean one-fourth of Rāma as *sākṣād Viṣṇu*. At any rate I can only say that my recollection of our tradition as I have heard it assigns a higher place to Bharata, though it is not difficult to understand a higher place being assigned to the inseparable companion of Rama.

Another of our traditional beliefs is that Krishna is a purna or full avatar and that no other is full. Rama speaks of himself

as a man and shows an anxiety to stand well within the established dharma of his times. On the other hand Krishna is conscious of being the Highest come down for helping humanity and he is under no bondage to actions, and salvation is his gift to the devout unto him. Perhaps it is the need to be human for the purposes of Rāmāvatār that he should be, and therefore behave as a human being, though in his ultimate and essential nature he was Vishnu incarnate.

Valmiki's question to Narada is of one who was in the world possessed of the high qualities he cites. "Ko'nva-smin sāmpratam loke"—are his words. And Narada says

bahavo durlabhās caiva
ye tvayā kīrtitā guṇāḥ
mune vakṣyāmyaham buddhvā
tair yuktaḥ śrūyatām naraḥ

That Valmiki should describe Rama's life as a man's in the detailed narrative is intelligible.

RAMA'S HUMANNES

Visvamitra asks Dasaratha to send his son Rama. Dasaratha afraid for his son offers himself and his army. But the Rishi does not want him or his army but only Rama, the son. Vasishtha intervenes and persuades the father to send the son. The words of his commendation are worth noting. By that time Vasishtha and Visvamitra had established friendly relations. Vasishtha says that few know the real greatness of the Rishi; that He was the master of all astras; and could invent more, that he could deal with all his tormentors effectively but that he desired to take Rama for *his* (Rama's) benefit.

"tava putra-hitārthāya
tvām upetyābhiyācate"

So this divinity is to be benefited by the Rishi, though both Vasishtha and Visvamitra and the great Rishi knew the Mahatma in him. Rama is ultimately sent and Visvamitra teaches him the mantras, balā and atibalā, which will save him from all fatigue. He gives him all the astras and Rama asks him how he could withdraw the astras and the Rishi teaches him to withdraw them. He subsequently acquires mantras and astras from Agastya and others. What shall we say of all this? We may well entertain the idea that he had nothing to learn from any human being; but he acts as a human person and learns like human beings. He wants a host of helpers and they

are born, the high gods being engaged in generating them on all sorts of mothers. Should we not ask what need is there for the Highest divinity to have any assistance for achieving his purpose?

Then take his conduct through life. How essentially human the Poet has managed to make him! In the description of his great qualities in the first sarga of the *Ayodhyā Kāṇḍa* the poet gives him three qualities: Svadoṣa-paradoṣavit is one and the other two are samvṛtākāraḥ and gūḍha-mantraḥ. The first implies that he had his faults, trivial though they might be. The others imply that he knows how to conceal his emotions and how to keep his own counsel as occasion requires. These qualities, so essential to good behaviour, he had to perfection.

When Kaikeyi undertakes to convey to him his father's desire that Bharata should have the crown and that he should be banished the kingdom and live in the forest for fourteen years, the poet says he exhibited no emotion. "*Na caiva Rāmaḥ praviveśa śokam*", and "*śrutvā na vivyathe Rāmaḥ*"—says the poet. His chagrin was effectively concealed. He goes to his mother and unfolds to her the *mahad duḥkham*—the great sorrow which awaits her and his brother and Sita. It is their duḥkham, not his. It is when he gets into his own palace, where there is none but Sita, that his reserve breaks down. She sees at once from his blanched face that something untoward has happened.

apaśyat śoka-samtaptam
cintā-vyākulitendriyam
tām dṛṣṭvā sa hi dharmātmā
na śaśāka manogatam
tam śokam Rāghavas soḍhum
tato vivṛtatām gataḥ

The first night in the forest, when alone with Lakshmana, and there is no one to hear him within yojanas of him, he began his "*kathāḥ śubhāḥ*" as the Poet calls them. It is too long a text to set down *in extenso* but I shall try a faithful translation even it be not a literal one.

"This, Lakshmana, is the first night that we have outside janapada (kingdom).....Certain it is that the great king sleeps in sorrow. Kaikeyi has had her wishes fulfilled and must rejoice. On seeing her son returned, one hopes, that she will not let the old king die, the king now without any one to protect him and me not there, for the sake of getting the king-

dom for her son. Looking at this sorrow and the king's loss of judgment, I think that *kāma* (love of woman) is superior to the love of virtue and wealth. Which man, how foolish soever he be, will abandon a son for the sake of a woman and that a son like me? Happy indeed must be Bharata, Kaikeyi's son, with his wife. He will rule the kingdom as its supreme head and his will be the first place in the kingdom, with the father well advanced in years and me not there. Whoever, abandoning *artha* and *dharma*, yields to base desire will share the fate of Dasaratha. Kaikeyi came into our family to compass the end of Dasaratha, to get me banished and to secure the kingdom for Bharata. One hopes that Kaikeyi will not, in the intoxication of her prosperity (*saubhāgya*), oppress Kausalyā and Sumitrā."

How essentially human are these reflections on Kaikeyi's wickedness, Dasaratha's folly, Bharata's great good fortune and his own unhappy fate! Some lines further on, he says he could easily crown himself overcoming all. Not lack of valour but fear of transgressing *dharma* and considerations of the other world restrain him. The Poet winds up the narrative saying that he discussed these and other sad events with tears in his eyes in the solitude of the forest. It is a lesson for every one in this world on what to say and when, on what not to say even when it is prominently in your thoughts, and on what it is not unnatural to think or say when you are alone with yourself or when you are with another who is your other self and from whom you have no concealments.

It has been said by a high authority on the Ramayana "Anger, grief and all other emotions which in ordinary beings take on a personal tone become utterly transmuted in the case of the great and lose their stings. They are, so to speak, natural forces and when Rama and Sita seem to yield, it is not they that become human but the emotions that become divine."

I will not pretend that I understand those words fully. If it means that the same words which proceeding from a common person will be understood to be the result of impiety, malice, jealousy and chagrin will not in the case of men of known character be understood as importing those emotions, it is true even in the case of good men and we more readily allow it in the case of those whom we consider to be superhuman. But how do those emotions become divine? If the words Sita addressed to Lakshmana when he refused to leave her alone in the forest had been

uttered by another we should be vexed with the exhibition of feminine ill-temper which Lakshmana says it is. But how does that exhibition of temper become divine? We may palliate the talk of the first night outside the janapada but it will be difficult to glorify it as the exhibition of a divine emotion.

To return for a minute to Rama's emotion, discriminating between occasions in which he inhibits and those in which he breaks forth unrepressed, we may note his restraint in talking to Bharata at Citrakūṭa. He asks about the health of the mothers. Of Kaikeyi the question is noble and happy. When Bharata blames her for causing all this trouble, Rama gravely chides him for his immature youthful behaviour.

na cāpi jananīm bālyāt
tvam vigarhitum arhasi

And in the final direction to him adds

mātaram rakṣa Kaikeyīm
mā roṣam kuru tām prati

Do not be angry with Kaikeyi. After the meeting of Bharata at Citrakūṭa, he drops out of Rama's mind. But Kaikeyi remains as before. When next a series of misfortunes happen, with Bharata not there to listen to what falls from him, we have his suppressed feeling against Kaikeyi breaking out. Virādha takes hold of Sita. The first effect on Rama is weakness and self-pity. Lakshmana calls him back to strength. His first words go back to Kaikeyi.

Kaikeyyāstu susampannam
kṣipram adyaiva Lakṣmaṇa
adyedānīm sakāmā sā
yā mātā mama madhyamā
yayā ham' sarva-bhūtānām
hitaḥ prasthāpito vanam
yā na tuṣyati rājyena
putrārthe dīrgha-darśinī

"Kaikeyi has been farsighted. Her desire has been fully attained; she not merely wanted the kingdom for her son but wanted me away in the forest. Now she must be pleased with our discomfiture in the forest."

Next when Sita had been abducted, his mind again goes to Kaikeyi.

hā sakāmādyā Kaikeyī
devī sā'dya bhaviṣyati

which means that her desire is wholly fulfilled and she must be glad of his misfortune. Even Sita says it in Asokavana when for a moment Ravana was able to make her believe that Rama and Lakshmana had been killed.

Rama's mind was unhinged by the abduction of Sita in the maddening sense of a grievous loss, and writers have made it the theme of dramas though it is not a very fine mood to depict in a divine hero. He blames Lakshmana for leaving her alone whatever she may have said. He searches among the forest trees, and on the tops of hills. He raves; he weeps and spends sleepless days. It is Lakshmana that brings him back to sane and strenuous efforts to recover Sita.

In the flesh even divinity has to bear trials and tribulations and unbearable sorrows. Rama, Lakshmana and Bharata, and Sita no less than all others—have their full share of sorrows. We weep with them reading or listening. There is no point in dismissing these chastening tragedies by saying that when these suffer excruciating sorrow it is not real sorrow because they are beyond good and evil and have no sorrows in reality or that their pretended sorrow is conformity to worldly behaviour. The great poet's knowledge of psychology which he brings to bear on the minds of the audience is nullified and abolished by an excessive stress on the omniscient character of divinity. Lightly should we hold the idea of divinity when human emotions are roused by the story. If it is an illusion to believe that Vishnu in his human shape was affected by the sorrows in the story, or that Sita really felt that she was created for sorrows, it will be cruel to disillusion people, for it is from the sympathetic sorrow that we are chastened and led into the paths of dharma.

Fortunately human nature escapes from all analysis of things and appropriates the essential lesson notwithstanding the disturbing efforts of all intellectuals. Truly this epic will have an undying life. The poet has said once for all

yāvat sthāsyanti girayaḥ
saritaśca mahī-tale
tāvad Rāmāyaṇakathā
lokeṣu prachariṣyati

It has been fulfilled so far and will be fulfilled to the end of days. 'Lokeṣu'—not merely in India. Those outside and not a few in India may not attach importance to the divine aspect of

Rama. The popularity of the book is no less among those who do not believe in the avatar aspect than among those who do, no less among those who believe it a fiction than among those who treat it as genuine history of an incarnate divine life. The more extensive popularity is the result of the Poet's high quality and his unerring instinct for touching the right chords of the human heart. While there is place for it as a leading bhakti grantha of Hinduism, its human side should not be obliterated by any theory of inalienable omniscience of God become man.

THE RT. HON. SRINIVASA SASTRI'S RAMAYANA LECTURES

BY

K. BALASUBRAHMANYA IYER

During the period from 5-4-1944 to 8-11-1944 this series of lectures was delivered by the Rt. Hon'ble Sastri, every week on Wednesdays, in the open grounds of the Madras Sanskrit College. The lecturer aroused the keen and enthusiastic attention and admiration of a large and cultured audience of discerning taste. It will greatly interest many to know now that the Rt. Hon'ble Sastriar very much desired to give these lectures and suggested, of his own accord, to the Sanskrit Academy that he would do so. Perhaps he felt it was his duty as an act of supreme devotion to the cause of our ancient Indian culture to share with his countrymen his mature thoughts, which were the consummation of a minute, critical and scholarly study of the Ramayana with its commentaries spread over many years of his eventful and dedicated life. In fact, the lectures were the crowning act of a glorious career full of splendid and selfless service for the cause of India's freedom and culture. It is a matter too deep for tears that he did not live to see the lectures published in book form or to deliver the next series of lectures which he intended to deliver on the poetry and literary merits of the Ramayana. He limited the scope of these lectures to the critical study and tasteful appreciation of the characters of the Ramayana. In his first lecture he clearly defined their scope and observed that "questions as regards the date of the Ramayana, the historicity of Sri Rama, the nature of the authorship, single or multiple and so on, were outside the scope of these lectures."

Similarly, he did not deal with the poetic excellence of the Ramayana and its style except incidentally, when dealing with the characters. The reader of these lectures will do well, therefore, to bear in mind the limited scope which the author set to himself.

The Rt. Hon'ble Sastri referred in detail to a further limitation also, which he imposed upon himself in these lectures, viz., the study of the Epic as a great work of Art which is intended expressly for the edification of man. "For man's

edification", Mr. Sastri said, "it may be studied as an epic poem, concerning human beings." "This", according to him, "will give to Valmiki his own due and establishes him as one who held in his mind a clear, fully-formed, full-blooded conception of men and women of superior ability and superior value to us, of superior moral stature", and he therefore exhorted the reader to read this poem from this aspect. It may be pointed out that such a study is not inconsistent with the current of literary tradition in our country. The Ramayana has always been described as 'Adi-kavya' and the colophon at the end of every Sarga of the Ramayana also describes it as 'Adi-kavya'. The great poets of India who came after Valmiki, also referred to him in reverence as the 'Adi Kavi'. This emphasis on Valmiki as 'Adi-Kavi' and the Ramayana as 'Adi-Kavya' brings home to us, the fact that, even according to the traditional appreciation of the Ramayana, the purely literary and poetic aspect of the work as dealing with human characters like the Kavyas of any other poet in Samskrit Literature, has always been given its due prominent share. Hence it is, there arose later, in Samskrit Literature, a large number of compositions known as 'the Rama Kavyas' consisting of dramas and poems in which Rama and the other characters of the Ramayana appeared as characters. Though tradition attaches importance to the Ramayana as an 'Ithihasa'—a true account of what happened—still the Rama Kavyas made various changes in the story of the Ramayana to suit the particular Rasas, which the poets chose to depict in their dramas or poems. Many such instances we find in the dramas of Bhavabhuti, Murari, Ramabhadra Dikshitar, Saktibhadra, the author of Ascharyachudamani and others.

It is also relevant to note in this connection how Bhavabhuti, in the Uttararamacharitra, dealt with the character of Rama. He makes bold to put into the mouth of Lava, the second son of Rama, the following words:—

को हि रघुपतेश्चरितं महिमानं च न जानाति यदि नाम किञ्चिदस्ति
वक्तव्यम् । अथवा शान्तम्—

वृद्धास्ते न विचारणीयचरितास्तिष्ठन्तु हुं वर्तते

सुन्दरसीमथनेऽप्यकुण्ठयशसो लोके महान्तो हि ते ।

यानि त्रीण्यकुतोमुखान्यपि पदान्यासन् खरायोधने

यद्वा कौशलमिन्द्रसूनुनिधने तत्राप्यभिज्ञो जनः ॥

in which Lava very sarcastically refers to what he calls 'the three serious blots in Rama's reputation'. On hearing these words, Chandraketu, the son of Lakshmana flew into a rage. Suka in the Bhagavata spoke of Rama's grief on separation from Sita as exemplifying the fate of those attached to women. (स्त्रीसंगिनां गतिं)

At the same time, it is also undoubtedly true that the Ramayana has been venerated throughout the length and breadth of India as a sacred work depicting the life and achievements of an Avatar of God Vishnu on earth, who came down as Rama, the son of Dasaratha at the special request of the Devas to rid the world of the tyranny and cruelty of Ravana. The very name Ramayana denotes that the whole work hinges on Rama. In the 4th Sarga of the Balakanda, it is expressly stated that the whole work centres round Rama (Balakanda, 4th Sarga, Sloka 7) - कृत्स्नं रामायणं काव्यं.

Ever since the date of the Ramayana, Rama has been worshipped as Divinity by innumerable bhaktas in our country and the greatest of our saints and sages had the name of Rama on their lips. The Ram Nam has been described as a Taraka Mantra and the Ramatapani Upanishad is specifically devoted to the exposition of the efficacy of Rama Bhakti and the significance of Ram Nam, which has been put on a par by the Upanishad with the Pranava, as the nearest symbol indicating the Supreme Being. The Lord Visvanatha instils, it is believed, into the ear of every devotee in holy Kasi this most efficacious mantra and the cry of 'Ram Nam Sathya hai' soothes the dull cold ear of death. Hagiology also records many instances of the vision of Rama, vouchsafed by his grace to his devotees. The illustrious galaxy of Rama's devotees includes even persons belonging to an alien religion, such as Kabir, Darashukoh, the eldest son of Aurangzeb and, in the 18th century, Mr. Place, an European Collector of Chingleput. The profound belief and conviction in the divinity of Rama runs in the blood of the Hindu race and has been emphasised by the un-impeachable evidences of the visions of Rama bhaktas. Rama has the unique distinction of having devotees both among the orthodox and the heterodox. The great Yogi, Sadasiva Brahmendra states in one of his songs that the Ram Nam has the power of converting even the Pāṣaṇḍas into pure devotees.

(परमपवित्रीकृतपाषण्डं). Hence the reverence for the Ramayana has two strands, one devotional and the other artistic and literary. In the minds of many the two strands are indistinguishably blended. The reverent study of the Ramayana can, therefore, be approached from the devotional standpoint and from the artistic standpoint. Mahamahopadhyaya S. Kuppūswami Sastri in his thoughtful introduction to the Madras Law Journal edition of the Ramayana has observed that "the author of the Ramayana blends in a happy way two ideas—that God fulfils Himself in the best man, Sri Ramabhadra, and that man, as Dasaratha's son, rises to his full stature by pulling up his manhood to the level of God-head." The famous verse

वेदवेद्ये परे पुंसि जाते दशरथात्मजे ।

वेदः प्राचेतसादासीत् साक्षाद्रामायणात्मना ॥

can be read in prose in two ways 'वेदवेद्ये परे पुंसि दशरथात्मजे जाते' and 'दशरथात्मजे वेदवेद्ये परे पुंसि जाते' embodying these two ideas. Each of these two is neither inconsistent with nor derogatory of the other. The Rt. Hon'ble V. S. Srinivasa Sastri in these lectures has approached the study of the Ramayana from the artistic standpoint alone. But he says nothing derogatory of the other standpoint. On the other hand, he distinctly states 'Nothing that I shall say, believe me, nothing will disturb you in that faith.' He goes still further and recognises clearly that the faith in the divinity of Rama is taught in the book. He says "Throughout the story Valmiki himself represents Sri Rama as an Avatar of God and his great assistants in the story as, in a way subordinate to him, Avatars too. I do not believe, however often I read the story, that it is possible to effect a separation between the parts where the Poet alludes to Rama merely in his human character with human limitations, from those parts where he speaks of him as a God descended among men. Those who think that, to the kernel of the story representing Sri Rama as a man, subsequent ages added elements of divinity are only guessing, while the story itself as it is told by Valmiki has its foundation on this faith and there is no mistake about it. I dare not question it; it is there in so many places. Valmiki says in so many words that Sri Rama was God but limited himself and came down amongst men to function for a certain purpose in order to bring deliverance to a suffering universe."

But Mr. Sastri has given reasons why he thinks that the reader of the Ramayana may be profited if he chooses to study it from the artistic point of view. In fact, he states that he would exhort them all to read the poem from this point of view. The curious fact remains, however, that even from the artistic and ethical point of view the reader reaches a stage when his appreciation of Rama's character attains the level of a profound hero-worship, scarcely distinguishable from the worship of divinity. Sastri himself was an illustrious example of this phenomenon. Those of us who knew how, inspite of extremely failing health and bereavement, he felt it was his duty to expound the Ramayana to his audience every Wednesday can readily appreciate the truth of my statement. In fact, on one occasion when I remonstrated with him that the effort which he was making in delivering these lectures would even endanger his life he retorted quietly that he would prefer to die with the name of Rama on his lips, a sentiment which one would expect from a devoted Bhakta of Sri Rama. He states in the first lecture thus: "My idea in subsequent talks is to review the character of the great men and women that have played conspicuous parts in the story, taking up Sri Rama himself first. I do not know how long he will hold me, not in bondage—that he will hold me for ever—but, I mean, I do not know how many lectures I should give to the full unfolding of the manifold excellences of his character". In a passage of rare beauty at page 432 he says "Rama's character goes far beyond the clouds into Divinity that we, staggering human beings, find it unable quite to understand or appreciate the motive". In winding up his lectures he observes as follows:—"I ask you most devoutly, most earnestly, never to let these, Rama and Sita, be far from your heart. Their real coronation is in our hearts. Rama and Sita should be crowned in our hearts, enthroned in our hearts. " Once we attune ourselves to the standpoint from which Mr. Sastri has approached the subject, we find no difficulty in appreciating fully the wonderful and brilliant way in which he has portrayed the chief characters of the Ramayana as depicted by the master artist Valmiki. As the sentences rolled from his lips in chaste style and sweet cadence and as his silvery voice filled the air with the resonance like unto the dulcet symphony of the Veena, everyone in the audience wondered what a fitting and worthy exponent Valmiki and the Ramayana which is

परं कवीनामाधारम्, सर्वश्रुतिमनोहरम् and तन्त्रीलयसन्वितम् had in him. He rose to the heights of eloquence and pathos when depicting the crucial episodes in the Ramayana revealing Rama's nobility of character and passion for Dharma or Right and his renunciation of all human attachments and his ambitions for the sake of honour and Dharma. At pages 68 & 69, he observes "Well, Ladies and Gentlemen, if there was a human being who could reach those unimaginable heights of moral purity and grandeur, is it any wonder that all the world bowed to him, accepted his smallest wish as the decree of heaven?"

He has tried his best with extraordinary skill to show to us in the proper light the conduct of Sri Rama in the two most famous episodes in the Ramayana, which are subjects of keen controversy, namely, Rama's encounter with Vali and his killing him concealed among trees and his repudiation of Sita after the war with Ravana ended. I would have said that Mr. Sastri has fully succeeded in doing so but for the fact that critics, especially of the devotional type, might hesitate to put Sri Rama on a par with ordinary mortals, and that further, in a matter of this kind it is difficult to expect a consensus of opinion.

His portrayal of Sita is superb and leaves nothing to be desired. We read his eloquent words at p. 382 "No woman that I have read of, certainly, no human that I have seen, comes near Valmiki's conception of Sita. She is unapproachable."

The lectures are, indeed, of absorbing interest to the reader and show the superb mastery of treatment and the extraordinary grip over all the minutiae of the story and the conversations which throw a flood of light on the chief characters of the Ramayana. Mr. Sastri exhibits a vivid imagination and a sympathetic insight into the poet's mind and human psychology. Nobody up till now has made such a brilliant delineation of the characters of the Ramayana as he has done. What Bradley and other eminent scholars have done for the study of the Shakespearian characters, that Mr. Sastri has accomplished for the Ramayana.

The Ramayana is the work *par excellence* that has become the vital part of our priceless national heritage and has profoundly impressed itself on the consciousness and culture of Hindu India and Mr. Sastri's great contribution to the literature on it will remain an abiding possession with us.

ĀNANDAVARDHANA'S TREATMENT OF RASA IN RELATION TO DHVANI*

BY

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Ānandavardhana is not at all tired of emphasising time and again¹ that *Rasa* is the most important element in poetry and all the other elements deserve consideration only in so far as they tend to make the way smooth for *Rasa*. *Rasa* is said to be the soul of *Dhvani*, being amenable to no other process of communication save suggestion. And Ānandavardhana's treatment of all the various topics in the *Dhvanyāloka* may be said to be conditioned by his attitude towards *Rasa*. If amidst all the mass of Ānandavardhana's scattered speculations, we are still able to recognise a running thread, it is entirely due to his steady and systematic appraisal of *Rasa* as the highest goal in poetry. It was Ānandavardhana's opinion that every poet should strive for achieving it by making judicious use of all the material at his disposal and that the critic should have all his faculties awake and open to receive and appreciate the charm of the *Rasas* thus conveyed by the poet through the medium of his poetry. Ānandavardhana's remarks about *Alaṅkāra*, *Bhakti*, or any other concept, contain an implicit reference to his general view of *Rasa* and once this view is clearly grasped, all his other ideas will be easily understood. *Rasa* may be regarded as the keystone of the arch of *Dhvani* according to Ānandavardhana. The soundness of his theory of *Dhvani* depends entirely upon the soundness of his theory of *Rasa* and Ānandavardhana must have felt that the cogency of his conclusions could not be questioned so long as the supreme importance of *Rasa* in poetry was fully recognised. And his procedure of explaining every element of poetry in relation to *Rasa*, justifiable as it

*A Chapter from the writer's Thesis entitled '*The Dhvanyāloka and its Critics*' approved for the Degree of Ph. D. in the University of Bombay.

1. See *Dhvanyāloka*, pp. 190, 197, 205-9, 212, 215-7, 219, 222, 302-5, 327, 497ff., etc. (*Kashi Sanskrit Series*).

is, baffles any attempt at an exclusive consideration of the various topics dealt with in the *Dhvanyāloka*. In what follows an attempt is made to explain Ānandavardhana's treatment of *Rasa* only in relation to *Dhvani*.*

Rasa is said to belong to a class of *Dhvani* called *Asamlakṣya-krama*. This is to emphasise the fact that *Rasa* is suggested almost simultaneously with the primary sense (*Vāc्यārtha*). Logically, of course, it must be admitted that there is some sequence in the manifestation of the two senses ; but it is too slight to be noticed. In this respect *Rasa* differs from the other classes of *Dhvani*.¹

According to Ānandavardhana, the theme of a poem (*Itivṛita*) and its style (*Vṛtti*) are to be regarded as the body (*śarīra*) whose soul is *Rasa*.² This metaphorical account of *Rasa* is criticized by some objectors in the following manner—"While appreciating a poem, the primary meaning itself, in inseparable association with *Rasa*, impresses one and the two are not experienced separately. Hence one should regard the position of the two as analogous to that of a substance and its quality, rather than to that of a body and its soul." The reply of Ānandavardhana to this charge is that the other analogy proposed does not correctly represent the relation of *Vāc्यārtha* to *Rasa*. If *Vāc्यārtha* were inseparably associated with *Rasa* as a substance is with its quality (e.g. a body and its white complexion) then *Rasa* would have to be invariably enjoyed by all readers whether endowed with taste or not, even as whiteness is always perceived in the body. And as has been already shown³, this is not so.⁴

* For a full account of Ānandavardhana's treatment of *Rasa* in relation to *Alaṅkāra*, Vide—my paper on the subject in the *Indian Culture*, Calcutta, Vol. XIV, No. 4.

1. cf.... विभावादिप्रतीत्यविनाभाविनी रसादीनां प्रतीतिरिति तत्प्रतीत्योः कार्यकारणभावेन व्यवस्थापनात्क्रमोऽवयवावी । स तु लाघवान्न प्रकाश्यते । *Dhvanyāloka*, P. 404. (*Kashi Sanskrit Series*)

2. रसाद्यनुगुणत्वेन व्यवहारोऽर्थशब्दयोः ।

औचित्यवान्यस्ता एता वृत्तयो द्विविधाः स्थिताः ॥

रसादयो हि द्वयोरपि तयोर्जीवितभूताः, इतिवृत्तादि तु शरीरभूतमेव । *Dhv.* (Abbreviation used for *Dhvanyāloka*), P. 401.

3. See *Dhv.* I.7.; For a fuller account, see my paper—'Ānandavardhana's Theory of *Dhvani*', Proceedings of the XIV All-India Oriental Conference.

4. अत्र केचिदाहुः—' गुणगुणिव्यवहारो रसादीनामितिवृत्तादिभिः सह युक्तः, न तु जीवशरीरव्यवहारः । रसादिमयं हि वान्यं प्रतिभासते, न तु रसादिभिः

The critic might further argue thus—'Just as the quality of preciousness (*jātyatva*) in gems can be recognised only by a select few, so the quality of poetry, *vis.*, *Rasa*, can be discerned only by men of taste (*sahṛdayas*)'.¹ The argument can be refuted by pointing to the fact that while the quality of preciousness in gems is discerned as identical with its nature as a gem (*i.e.*, 'preciousness' is the same as being a gem), *Rasa* is not identical with the nature of *vibhāvas*, *anubhāvas* etc., that are expressed in a poem. They are different, being related to each other as cause and effect; and as such some time-sequence must be admitted to exist between the cause (the expressed *vibhāvas*, etc.) and the effect (*Rasa*). But since it is too subtle to be scrutinized, *Rasa* comes to be called *asamlakṣya-krama*.²

Supposing the critic continues his objection, he might perhaps say—'Words themselves may be taken to convey both the expressed and the suggested meanings simultaneously; why the needless bother about temporal sequence? As everyone knows, a knowledge of the expressed sense is not at all an invariable antecedent to the understanding of the suggested sense. For instance in the language of music, *Rasa* is suggested and there is no cognition of the expressed sense preceding it.'³ The argument may be met thus—'That words by themselves can sometimes convey *Rasa* is an accepted fact. But at other times they convey *Rasa* only through the medium

पृथग्भूतम्,' इति । अत्रोच्यते—यदि रसादिमयमेव वाच्यं यथा गौरस्त्वमयं शरीरम्, एवं सति यथा शरीरे प्रतिभासमाने नियमेनैव गौरत्वं प्रतिभासते सर्वस्य तथा वाच्येन सहैव रसादयोऽपि सद्दयस्यासद्दयस्य च प्रतिभासेरन् । न चैवम् । तथा चैतत्प्रतिपादितमेव प्रथमोद्द्योते । Dhv. p. 4(2).

1. स्यान्मतम् ; रत्नानामिव जात्यत्वं प्रतिपत्तुविशेषतः संवेद्यं रसादिरूपत्वमिति । Dhv. p. 403.

2. नैवम् ; यतो यथा जात्यत्वेन प्रतिभासमाने रत्ने रत्नस्वरूपानतिरिक्तत्वमेव तस्य लक्ष्यते तथा रसादीनामपि विभावानुभावादिरूपावाच्यव्यतिरिक्तत्वमेव लक्ष्येत । न हि विभावानुभावव्यभिचारिण एव रसा इति कस्यचिदवगमः । Dhv. pp. 403-4.

3. ननु शब्द एव प्रकरणाद्यवच्छिन्नो वाच्यव्यङ्ग्ययोः सममेव प्रतीति-मुपजनयतीति किं तत्र क्रमकल्पनया । न हि शब्दस्य वाच्यप्रतीतिपरामर्श एव व्यञ्जकत्वे निबन्धनम् । तथा हि गीतादिशब्देभ्योऽपि रसाभिव्यक्तिरस्ति । न च तेषामन्तरा वाच्यपरामर्शः । Dhv. p. 405.

of their primary function (*Vācakaśakti*). Since this *Vācakaśakti* is an invariable medium for suggestion of *Rasa* in poetry, the temporal sequence cannot but be admitted'.¹

Since it is too rapid a process, the sequence, however, is not clearly felt. But this in itself does not mean that *Rasa* is communicated simultaneously with the expressed sense. In case *Rasa* were to be conveyed exclusively by the words assisted by their context, without any sort of interference by the primary sense, then it would mean that even persons who are ignorant of the meanings of words, but to whom the context has been made known, might be quite able to enjoy the experience of *Rasa* by merely hearing the sounds of poetry. We know that such is not the case. Further, if the two experiences (of the *Vācya* and the *Vyaṅgya*) are really simultaneous, then *Vācya-pratīti* would be rendered useless; if there should be use for it there can be no simultaneity (*saha-bhāva*). Even in the case of notes in music, there is some temporal sequence (of however short duration) between the hearing of the sound and the appreciation of the suggested sentiment. In such instances as this where we do not have any primary sense and also in other instances where the suggested *Rasa* is not contrary to, but in perfect harmony with the expressed, the temporal sequence cannot be clearly discerned because the action of the various devices employed (*Ghaṭanā*) exclusively for the sake of *Rasa*, is very rapid.²

This variety of *dhvani* (*alakṣya-krama-vyaṅgya*) emanates from not only words and sentences (like the other types of *dhvani*) but from letters, modes of arrangement (*Saṅghaṭanā*) and entire compositions (*prabandha*). Harsh letters like 'ष', 'क', 'प', 'त' and 'ढ' are generally detrimental to the sentiment of *śṛṅgāra*; but the same letters will serve to intensify the

1. Dhv. P. 405.

2. यदि च वाच्यप्रतीतिमन्तरेणैव प्रकरणाद्यवच्छिन्नशब्दमात्रसाध्या रसादि-
प्रतीतिः स्यात्, तदवधारितप्रकरणानां वाच्यवाचकभावे च स्वयमव्युत्पन्नानां
प्रतिपत्तृणां काव्यमात्रश्रवणादेवासौ भवेत् । सहभावे च वाच्यप्रतीतेरनुपयोगः,
उपयोगे वा न सहभावः । येषामपि स्वरूपविशेषप्रतीतिनिमित्तं व्यञ्जकत्वं यथा
गीतादिशब्दानां तेषामपि स्वरूपप्रतीतिर्व्यङ्ग्यप्रतीतेश्च नियमभावी क्रमः ।
तत्तु शब्दस्य क्रियापार्यापर्यमनन्यसाध्यतत्फलघटनासु आशुभाविनीषु वाच्येनाविरोधि-
न्याभिधेयान्तरविलक्षणे रसादौ न प्रतीयते । Dhv. pp. 407—8.

sentiment of *Bibhatsa*. This is enough to prove how letters also participate in the suggestion of sentiments.¹

How a word may be imbued with a world of suggestive emotion is instanced in the following verse² from the *Tāpasa-Vatsarāja* where the word 'your' (ते) is emotively used :—

उत्कम्पिनी भयपरिस्खलितांशुकान्ता
ते लोचने प्रतिदिशं विधुरे क्षिपन्ती ।
क्रूरेण दारुणतया सहसैव दग्धा
धूमान्वितेन दहनेन न वीक्षितासि ॥

(As you trembled, fear upsetting the sari,
and turned your helpless glance to every side,
You were burnt to death all of a sudden,
Relentlessly by the cruel Fire;
Blinded as he was by the screen of smoke,
And unable to see your plight.)

The following is an example of an emotive sentence (*Vākya*) where the whole idea suggests the sentiment of love-in-separation exquisitely :—

कृतककुपितैर्बाष्पाभ्रमोमिः सदैव्यविलोकितै-
र्वनमपि गता यस्य प्रीत्या धृतामि तयाम्बया ।
नवजलधरश्यामाः पश्यन्दिशो भवतीं विना
कठिनहृदयो जीवत्येव प्रिये स तव प्रियः³ ॥

(With all the importunities of my mother to hold back,
Still you! my dearest! came to the forest with me;
Forcing me into compliance of your wish
By your feigned anger, ceaseless tears and piteous looks,
All because of your affection towards me;
And I, the object of all your love,

1. शष्पौ सरेफसंयोगौ ढकारश्चापि भूयसा ।

विरोधिनः स्युः शृङ्गारे तेन वर्णा रसच्युतः ॥

त एव तु निवेश्यन्ते बीभत्सादौ रसे यदा ।

तदा तं दीपयन्त्येव तेन वर्णा रसच्युतः ॥ Dhv. III. 3—4.

2. Dhv. p. 304.

3. Dhv. p. 307. The verse is a quotation from the *Rāmābhyudaya*.

Still breathe, without you, heartlessly indeed !
Unmoved even by the sight of the skies,
Overcast by the new dark clouds.)

Nominal and verbal case-terminations, (*sup-tiñ-vacana*), their grammatical number and relation, the force of *kāraka* or case-endings, primary and secondary affixes (*kṛt* and *taddhita*) and *samāsa* (compounds)—all these can be pressed into service as vehicles of emotive suggestion.¹ In the verse given below² almost all the above items are found to be illustrated :—

न्यक्कारो ह्ययमेव मे यदरयस्तत्राप्यसौ तापसः
सोऽप्यत्रैव निहन्ति राक्षसकुलं जीवत्यहो रावणः ।
धिग्धिक्कुक्कजितं प्रबोधितवता किं कुम्भकर्णेन वा
स्वर्गग्रामटिकाविलुण्ठनवृथोच्छूनैः किमेभिर्भुजैः ॥

(That there are enemies of mine, is insult sufficient. What is more, this enemy is but an anchorite! And he is causing devastation of the *Rākṣasa*-hordes even under my nose. What a pity that Rāvaṇa should live still! Fie, fie upon the conqueror of Indra; what is the use of awakening even Kumbhakarna? What avail these arms of mine fattened without any benefit by the pillaging of a village-like Paradise ?)

In मे यदरयः, the possessive case, and the plural number are suggestive; in तत्राप्यसौ तापसः, the *taddhita* affix and *nipāta* are suggestive; in सोऽप्यत्रैव निहन्ति राक्षसकुलं जीवत्यहो रावणः, the *kārakas* and the verb are significant. In the second half of the verse, the *kṛt* and *taddhita* affixes, the *samāsa* and *upasaraga* are all emotive. A verse embodying such subtle emotive force in almost every one of its words acquires exquisite charm of style.³

The most important question, however, is how Rasa can be made to permeate an entire work (*Prabandha*). The

1. सुसिद्धवचनसम्बन्धेस्तथा कारकशक्तिभिः ।

कृतद्धितसमासैश्च द्योत्योऽलक्ष्यक्रमः क्वचित् ॥ Dhv. III. 16.

2. Dhv. p. 348.

3. यत्र हि व्यङ्ग्यावभासिनः पदस्यैकस्यैव तावदाविर्भावस्तत्रापि काव्ये कापि बन्धच्छाया, किमुत यत्र तेषां बहूनां समवायः । यथान्नान्तरोदिते श्लोके ।
...दृश्यन्ते च महात्मनां प्रतिभाविशेषभाजां बाहुल्येनैवंविधा बन्धप्रकाराः ।

Dhv. p. 349.

beauty of a work as a whole is usually brought about by paying attention to the demands of *Rasa*. It is not enough if the individual parts are made striking. The lasting impression of a work taken as a whole is something beyond the temporary strikingness of the parts. As a result, there are certain principles underlying the unity and appeal of an entire work which the poet should always bear in mind. In the matter of selecting a theme, in handling it, in introducing innovations into it and in the use of the various devices at his disposal, the poet should always pay heed to *Aucitya* or propriety in relation to the *Rasa* sought to be conveyed.

First of all, the poet should select only such themes for his work as are rich in situations wherein the accessories of *Rasa*, viz., *vibhāva*, *bhāva*, *anubhāva* and *sañcāri-bhāva* can be freely and properly developed. The theme may be adapted from well-known sources or originally invented; but always this fact must be kept in mind.¹ *Bhāva* is used here in the sense of *Sthāyi-bhāva* and its propriety consists in strictly adhering to the nature and culture of the characters while depicting their actions. Characters may belong to different stations in life such as the high, the middle and the low and they may be either divine or human. Propriety demands that the behaviour of a particular character be in strict conformity with his status. If human characters are credited with superhuman or divine achievements, they would spoil the even flow of *Rasa*, being incredible in themselves. Propriety of *Vibhāvas* etc. in poetry is the same as in drama and Bharata's remarks regarding them are of great value in poetry also.²

If in a theme, adapted from a well-known source, the poet is faced with the difficulty of conflicting *Rasas*, he should not hesitate to recast the story so as to suit the dominant sentiment. Even great poets like Kālidāsa have taken recourse to this procedure. The purpose of the poet is not fulfilled by being blindly faithful to the original story irrespective of considerations of *Rasa*. Even historical chronicles record the events

1. विभावभावानुभावसञ्चार्यौचित्यचारुणः ।

विधिः कथाशरीरस्य वृत्तस्योत्प्रेक्षितस्य वा ॥

Dhv. III. 10.

2. Dhv. pp. 329 ff.

cf. लोकस्वभावसंसिद्धा लोकयात्रानुयायिनः ।

अनुभावविभावाश्च ज्ञेयास्त्वभिनिर्देशैः ॥ — *Nāt yaśāstra*, VII, 6.

faithfully. And they cannot be considered to be literature on that score.¹

In the field of drama, Bharata has already laid down the various elements of a plot to be carefully employed by the dramatist. They are the *sandhis* (lit. joints) and *sandhyāṅgas*. In devising a plot it will not do if, merely for the sake of obeying these rules, a dramatist invents scenes and situations. He must invent them with the express intention of evoking the sentiments appropriately.²

Another factor to be kept in mind in this connection is that a single *Rasa* cannot be delineated incessantly and there should be rise and fall of the emotion as far as possible. But the fall of the emotion, though thus necessary sometimes, it should not be subordinated to other sentiments. The unity of the dominant emotion must be maintained always even while showing it at its lowest ebb. In the *Ratnāvalī*, for instance, the constant changes in the development of the emotion of love in the hero are very well portrayed, and in the *Tāpasavatsarāja*, the dominant emotion of love in the hero towards Vāsava-dattā is very cleverly maintained amidst all the other situations indicating different emotions.³

Finally, the poet should use *alaṅkāras* sparingly, even when he is capable of using them in plenty. Otherwise, he is likely to be led astray by his over-fascination towards *alaṅkāras*.⁴

Such are the obligations to *aucitya* or propriety imposed upon the poet by the exigencies of *Rasa*. Breach of these rules will make his compositions devoid of *Rasa* and land them in the region of *Doṣas* or flaws. Hence the most important function of the poet consists in his paying due deference to the

1. इतिवृत्तवशायातां त्यक्त्वानुगुणां स्थितिम् ।
उत्प्रेक्ष्याऽप्यन्तराभीष्टरसोचितकथोन्नयः ॥ Dhv. III. 11.

2. सन्धिसन्ध्यङ्गघटनं रसाभिव्यक्त्यपेक्षया ।
न तु केवल्या शास्त्रस्थितिसम्पादनेच्छया ॥ Dhv. III. 12.

3. उद्दीपनप्रशमने यथावसरमन्तरा ।
रसस्यारब्धविश्रान्तेरनुसन्धानमङ्गिनः ॥ Dhv. III. 13.

also. Dhv. P. 341-2.

4. अलङ्कृतीनां शक्तावप्यानुरूप्येन योजनम् ।
प्रबन्धस्य रसादीनां व्यङ्ग्यकत्वे निबन्धनम् ॥ Dhv. III. 14.

demands of *Rasa*.¹ Even Bharata shows an awareness of this fact in his classification of *Vṛttis* into two types, one based on sense (*Kaiśikī* etc.) and the other on sound (*Upanāgarikā* etc.), since both of them are to be employed only in harmony with the *Rasa* to be suggested.²

As has been already observed, there can be no class of poetry totally devoid of *Rasa*.³ The poetic activity even of the greatest poets will lose all its charm in case *Rasa* is not given full scope. And once the importance of *Rasa* is realised, the poet will find it possible that even the driest and most insipid subjects can be infused with poetic beauty. Even inanimate objects can be made to play a remarkable part as excitors of *Rasa* and they may even be attributed with the behaviour of animate beings.⁴ Thus, in the boundless realm of poetry, the poet himself is to be regarded as the sole creator. According to his tastes, the whole world will revolve.⁵ If the poet is sensitive to emotions himself, the whole world will be depicted by him as suffused with emotion; on the other hand, if he should lack in feeling, the world of his creation also will be dry and emotionless.⁶ He is free to lend a lease of life to inanimate objects and make even animate things look inanimate in their behaviour.⁷ It is a rare privilege of the poet that he

1. अयमेव हि महाकवेर्मुख्यो व्यापारो यद्रसादीनेव मुख्यतया काव्यार्थी-
कृत्य तद्व्यक्त्यनुगुणत्वेन शब्दानामर्थानां चोपनिबन्धनम् । Dhv. p. 401.

2. रसाद्यनुगुणत्वेन व्यवहारोऽर्थशब्दयोः ।

औचित्यवान्यस्ता एता वृत्तयो द्विविधाः स्थिताः ॥ Dhv. III. 33.

3. सत्यं न तादृक्काव्यप्रकारोऽस्ति यत्र रसादीनामप्रतीतिः ।

Dhv. p. 496.

4. ...परिपाकवतां कवीनां रसादितात्पर्यविरहे व्यापार एव न शोभते ।
रसादितात्पर्ये च नास्त्येव तद्वस्तु यदभिमत रसाङ्गतां नीयमानं न प्रगुणीभवति ।

Dhv. p. 497.

5. अपारे काव्यसंसारे कविरेकः प्रजापतिः ।

यथास्मै रोचते विश्वं तथेदं परिवर्तते ॥ Dhv. p. 497.

6. शृङ्गारी चेतकविः काव्ये जातं रसमयं जगत् ।

स एव वीतरागश्चेत्तीरसं सर्वमेव तत् ॥ Dhv. p. 498.

7. भावानचेतनानपि चेतनवच्चेतनानचेतनवत् ।

व्यवहारयति यथेष्टं सुकविः काव्ये स्वतन्त्रतया ॥ Dhv. p. 498.

can thus transmute anything in the world to the solid gold of poetry. But in this he succeeds just in the same proportion as he does justice to the claims of *Rasa*.¹ The same idea has been often strikingly expressed by poets themselves. As one of them says²:

अतद्दृष्टिं वि तद्दृष्टिं वृ ह्रिअग्निं जा निवेसेइ ।

अत्यविसेसे सा जअइ विकडकइगोअरा वाणी ॥

(All praise to that goddess of poetry, who makes our hearts experience beauty and truth in things which do not actually possess them from the matter-of-fact standpoint.)

Even trite and commonplace subjects shine out ever new and charming when they are endowed with *Rasa*, like trees which put on a new glory of colour and beauty at the advent of the spring.³ The worldly objects which always labour under the weight of conventional limitations are freed from these shackles and endless variety and captivating novelty are introduced in them as a result of *Rasa*.⁴

Of all the several ways of suggestion illustrated in this treatise, that of *Rasa* outshines all else and the poet should bestow all his attention towards its achievement.⁵ If we examine great works like the *Rāmāyaṇa* and the *Mahābhārata*, we shall find that though there are hundreds of scenes depicting battles, the authors never repeat themselves. This is so because even the same thing is made to look entirely new by the force of *Rasa*. And care must be taken by the poet in maintaining the unity of a particular sentiment in the entire work. Different sentiments may all receive elaboration at his hands but they should not impair the unity and importance of one principal sentiment (*āṅgi-rasa*). These epics themselves will serve as illustrations of this fact since amid all variety of

1. तस्मान्नास्तेव तद्वस्तु यत्सर्वात्मना रसतात्पर्यवतः कवेस्तदिच्छया तदभिमतसङ्गतां न घत्ते । तथोपनिबध्यमानं वा न चास्त्वातिशयं पुष्पाति !

Dhv. p. 498.

2. See Dhv. P. 527.

3. दृष्टपूर्वा अपि ह्यर्थाः काव्ये रसपरिग्रहात् ।

सर्वे नवा इवाभान्ति मधुमास इव द्रुमाः ॥ Dhv. IV. 4.

4. Dhv. P. 526.

5. व्यङ्ग्यव्यञ्जकभावेऽस्मिन्निविधे सम्भवत्यपि ।

रसादिमय एकस्मिन् कविः स्यादवधानवान् ॥ Dhv. IV. 5.

the incidents narrated, the continuity of one dominant sentiment is remarkably preserved.¹

In the *Rāmāyaṇa*, we have the exquisite example of Vālmīki's elaboration of the *Karūṇa-rasa* (sentiment of compassion) as the chief sentiment to which others became subordinate. We have Vālmīki's own testimony at the very outset of the book that he was unburdening himself of the sentiment of *karūṇa* by means of the *Rāmāyaṇa*, and he has preserved its unity not only in the middle of the work but right up to the conclusion, the work ending as we see in the final loss of Sītā to Rāma.²

In the *Mahābhārata* too, which seemingly appears to contain more heterogeneous elements, being both a *Śāstra* (science) and *Kāvya* in one, we can discover the unity of a principal sentiment. Here also the conclusion of the work is a clear indicator of it. The *Mahābhārata* ends in a note of despair, all the victors too ending as victims of fate finally, and the great Vṛṣṇi and Pāṇḍava chiefs too meeting their death in ignoble circumstances. There is no mistaking the intention of Vyāsa in this, which is to emphasize the need for cultivating a spirit of detachment and a sense of disgust towards worldly pleasures. However promising they may look, at the beginning, they are certain to land one in an abyss of despair in the long run. The greatest heroes could not escape the inevitable doom. How much more true this must be in the case of ordinary men! To get over this inevitable doom, there is but one succour and that is in following the path of *Mokṣa* or supreme Beatitude. Such is the impression one gets finally, by reading the concluding episodes of the *Mahābhārata*. And the *Mahābhārata* is not a *Kāvya* or merely a poem *par excellence* like the *Rāmāyaṇa*. It combines in itself the characteristics of a *Śāstra* (scientific treatise) also. When we look upon it as a *Śāstra*, we say that its final teaching is *Mokṣa* as a *parama-puruṣārtha* or the highest end to be

1. तथा च रामायणमहाभारतादिषु सङ्ग्रामादयः पुनःपुनरभिहिता अपि नवनवाः प्रकाशन्ते । प्रबन्धे चाङ्गी रस एक एवोपनिबध्यमानोऽर्थविशेषलभं छायातिशयं च पुष्पाति । कस्मिन्निवेति चेत् - यथा रामायणे यथा वा महाभारते ।

Dhv. p. 529.

2. रामायणे हि करुणो रसः स्वयमादिकविना सूत्रितः, 'शोकः श्लोकत्वमागतः' इत्येवंवादिना । निर्व्यूढश्च स एव सीतास्यन्तवियोगपर्यन्तमेव स्वप्रबन्ध-श्रुतचयता । Dhv. p. 529.

attained by man. And this is what some commentators have already shown. But when we consider the *Mahābhārata* as a *Kāvya* the same thing will have to be regarded in a different light. We should rather say that the final sentiment communicated in the epic is *Śānta* or Tranquillity. Vyāsa deserves everyone's esteem as the foremost author who attempted to rescue his fellowmen wallowing in dense ignorance by the light of his sound and steady knowledge ; and he has expressed himself very clearly in more than one place. To quote only one such passage :—

यथा यथा विपर्येति लोकतन्त्रमसारवत् ।

तथा तथा विरागोऽत्र जायते नात्र संशयः ॥

(Just in the same proportion as worldly pursuits turn out to be unavailing, one's sense of aversion to them is engendered ; there is no doubt about it.)

It might be urged by some that since Vyāsa expressly claims in the *anukramanī* or the introductory chapter of the Epic that his work throws light on all the *Puruṣārthas* and contains all the *Rasas*, the above assertion is not tenable. But it must be noted that even in the *anukramanī*, Vyāsa suggestively refers to the pre-eminence of the work as indicating the true approach to *Vāsudeva*, the supreme Reality (cf. 'भगवान् वासुदेवश्च कीर्त्यतेऽत्र सनातनः'). By implication all the other descriptions, the rise and fall in the fortunes of heroes, etc., are intended only to emphasize the desirability of renouncing materialistic ideals in favour of a life of devotion to the Lord.

The addition of the *Harivaṃśa* at the end of the *Mahābhārata* also points to the same conclusion. By showing in detail the merits of devotion to the Lord, Vyāsa contrasts the solemnity and serenity of such a life with the struggle and stress of mundane life beset with foibles, failures and frustrations. Thus it is clear that Vyāsa intends to awaken the idea of *Vairāgya* by his description of heroes in various situations ; *Vairāgya* in its turn points to *Mokṣa* as the final goal and *Mokṣa* is nothing but the attainment of the highest state of Brahman. That is why the *Gītā* which expounds the nature of *Vāsudeva* or *Brahman* (Absolute Reality) may be regarded as the cream of the *Mahābhārata*.¹

The above illustrations from the two greatest epics in Sanskrit are enough to prove that one *Rasa* must be made the principal and the others subordinate to it in every work of literature.

1. See Dhv. pp. 530ff.

ŚĀLIVĀHANA AND THE ŚAKA ERA

BY

Dr. G.S. Gai, Ootacamund.

The problem of determining the time as to when the name of Śālivāhana first came to be connected with the era of 78 A.C., i.e., Śaka era, is not a new one. As early as 1897, Kielhorn dealt with this question and after examining the dates of six records available to him at the time came to the conclusion that the earliest instance of the use of the name Śālivāhana is to be found in the Thana plates of the Deogiri-Yādava king Rāmachandra, dated Śaka 1194 (1272 A.C.).¹ He had also noticed in this connection the Harihar copper-plate grant of the Vijayanagara king Bukkarāja I, dated in Śaka 1276 (1354 A.C.) wherein the name Śālivāhana occurs. Fleet, who wrote an exhaustive paper on the subject,² showed that all the dates prior to that of the Harihar copper-plates, pointed out by Kielhorn, did not in reality contain any reference to the name of Śālivāhana and should, therefore, be dismissed. And according to him, 1354 A.C. the date of the above-mentioned Harihar record was the earliest known certain instance of the use of the name of Śālivāhana with the Śaka era. While editing the Purushottampuri plates of the Yādava king Rāmachandra, Mahāmahōpādhyāya Prof. Mirashi upholds Fleet's conclusion on this point and observes "the earliest inscriptions which mention the king's (i.e., Śālivāhana) name in connection with the dates of the Śaka era are those of the king Bukkarāja I of Vijayanagara....."³ And this seems to be the prevalent view on the point. Recently, however, I happened to examine, rather re-examine, the Tasgaon plates of the Deogiri-Yādava king Kṛṣṇa,⁴ dated in Śaka 1172, expressed by the chronogram *nētr-ādri-rudr-ōnmita*. And, as far as I know, nobody has doubted the genuineness of this record nor is there any

1. *Indian Antiquary*, Vol. XXVI, p. 150.

2. *Journal of the Royal Asiatic Society*, 1916, pp. 812-14.

3. *Epigraphia Indica*, Vol. XXV, p. 201.

4. *Sources, Med. Hist. Decan*, Vol. III, pp. 9, 65.

reason to do so. In the very first verse with which the inscription opens and which is in Śārdūlavikrīḍita metre we get the clear expression *Svasti Śrīmati Śāla (li) vāhanaśakē nētr-ādri-rudrōnmitē*, etc. The English equivalent of the date of this record would be 1251 A.C., about a century earlier than the date of the Harihar record of Bukkarāya I, referred to above. In view of the mention of Śālivāhana in connection with the Śaka era in the Tasgaon plates, we have to revise Fleet's opinion, supported by Prof. Mirashi, and accept 1251 A.C. as the earliest instance of the use of this name in a date known so far.

THE KUPPUSWAMY SASTRI RESEARCH
INSTITUTE

26-11-48

LECTURE BY PROF. L. RENOU

A meeting of the Kuppuswamy Sastri Research Institute was held on the 26th November 1948 in the Ranade Hall, Mylapore, with Dr. C.P. Ramaswami Aiyar, Vice-President of the Institute, in the chair. Prof. Louis Renou, Sanskrit Professor, Sorbonne University (Paris), who was touring India and visiting centres of oriental research in the country, delivered a lecture on the Significance of Sanskrit Studies in the West. Loud-speaking arrangements had been made for the huge audience in the hall and outside.

In his introductory speech, Dr. C.P. Ramaswami Aiyar paid a tribute to the scholarship and literary contributions of French savants like Prof. Sylvain Levi, Romain Rolland and Prof. Renou.

In the course of his long lecture which was listened to with rapt attention, Prof. Renou declared that the way to genuine humanism could never be found unless the lasting achievements of thought in Asia and particularly in India were taken into consideration by the West. Prof. Renou said that Ancient India was a rich field for study and more productive than any other civilisation of antiquity. The continuity of Chinese civilization alone could bear comparison with it, but the documents on ancient China were meagre and Chinese culture was not so original. A very noteworthy characteristic of Sanskrit literature was its fidelity to tradition. All the didactic works and the *Sastras* and even the *Maha Bharata* and the *Puranas* stated that they were derived from anterior works. Another aspect of the fidelity to tradition was indicated by the consistency in standard, and this was assuredly due to the authority of religious factors.

Proceeding, Prof. Renou said that it was very difficult for the Western public to understand why so little was known of the lives of the great poets of India and why there did not exist a single book of history. They wondered why the name of Asoka had been left in oblivion till the last century and why no chronicle of India had preserved the memory of Alexander's

expedition. Perhaps one tended to exaggerate when one reiterated that India had never had an interest in personalities. Assuredly India entertained very different ideas from those of the West about the worship of men—a worship which in the West assumed the form of taking anxious—too anxious—care about biographical details degenerating almost to the point of scandal.

Another reproach levelled at Sanskrit literature, Prof. Renou said, was that it had a contorted style and an artificial diction. But no literary language was without an element of artificiality. Poetry tended to develop a rigid form of speech and even prose very often deviated from the spoken language. This was particularly so in the case of Sanskrit which had long ceased to be a spoken language. While we admired the tact of the authors of the Kavyas we could scarcely appreciate their excesses. It was responsible for impeding the diffusion of Sanskrit literature in the West. In spite of the dazzling splendour of their imagery, Bana and Bharavi, scholarly though they were, would never be read in Europe as much as Ovid and Pindar.

On the other hand, Prof. Renou said, the singularities of the Vedas, their paradoxes and their incoherent and displaced imagery were calculated to find a wider audience in the West now than ever before. Long misunderstood and clouded by prejudice, the Vedas contained some of the most beautiful poems in all literature. There were several scholars who were surprised at the modernity of the Vedas. The Ramayana had, no doubt, great charm but its theme was rather familiar, and the Mahabharata was likely to grip the imagination of the West. Had the dramatic scenes of this great epic been translated with the same pious care with which the Iliad had been progressively translated by generations of Hellenic scholars, they would no doubt have commanded the same favour.

Proceeding, Prof. Renou said that in spite of the prestige enjoyed by the Kavya and Katha literature, it was to the more serious works that the Europeans had been attracted. Two-thirds of his students felt interested in Indian Philosophy and specially in the Vedanta. It was clear that Indian thought, more elastic than that of the West in spite of appearances and less fettered by the principles of identity and non-contradiction, had long preceded what the researches of the West were

leading it to today. Psycho-analysis, for instance, or the novel theories on character were ideas conceived in India several centuries before the Christian era.

Congratulating Prof. Renou on the intellectual treat he had given them, Sir C. P. Ramaswami Aiyar said that the speaker had taken his listeners through the realms of Indian thought, speculation and imagination. There were a few features connected with Indian literature, modes of thought and speculation which must be regarded as the background of Indian culture. One such was the complete anonymity of Indian literary and philosophical works. Unlike those in other countries the Indian artist, painter, sculptor, philosopher or the compiler was not interested in exemplifying his own special individual achievements. He studiously remained anonymous because he believed that he was the inheritor as well as the conveyor of a great tradition.

Dr. C. P. Ramaswami Aiyar added that the artificiality pointed out in Sanskrit literature concided with certain impulses and aspects of national life. He would attribute it to what might be called a momentary decrease in national vitality. When political and other catastrophies and difficulties supervened, men became less happy and tended to lose their vitality. Thus artificiality in literature had always been the accompaniment of artificiality in life and political subjection.

The greatness of the Indian mind, Dr. C. P. Ramaswami Aiyar continued, was manifested when it turned from the objective to the subjective. The essential simplicity and directness of the Indian mind was manifested most in philosophy and in those intuitions which to-day were an inspiration to much that was being pronounced as doctrines of the day. This directness of the Indian mind was not exhibited in the literature of India as in her Philosophy.

In conclusion, Dr. C. P. Ramaswami Aiyar observed that it was stimulating to learn that the life, literature, aspirations, dreams and achievements of India were the object of sedulous study by people so far and yet so near to India as the French.

Mr. K. Balasubrahmaniam Aiyar, Secretary of the K.S.R. Institute, proposed a vote of thanks.

6-4-49

OPENING OF THE SRI CHANDRASEKHARENDRA
SARASVATI MANTAPA

Jointly with the Founder's Day celebrations of the Madras Sanskrit College, a meeting of the Kuppuswami Sastri Research Institute was held on 6th April, 1949, when the enlarged and renovated premises housing the Institute, the Sri Chandrasekharendra Sarasvati Mantapa, were opened and a portrait of the late D. Balasubrahmanya Aiyar, of B. G. Paul & Co. who had donated the cost of the renovation, was unveiled by the President, Sri T. R. Venkatarama Sastri.

Dr. V. Raghavan, Secretary, K. S. R. Institute read a short report on the Sri Chandrasekharendra Sarasvati Mantapa. He said:

"When the idea of starting a Research Institute in the name of the late Prof. Kuppuswami Sastri was mooted, one of the effective conditions which helped the foundation of the Institute was the enthusiastic support which Sri K. Balasubrahmanya Iyer gave to it and the readiness with which he not only transferred the Journal of Oriental Research and its ancillary publications and their stock, but kindly permitted the Institute to be housed in the Sri Chandrasekharendra Sarasvati Mantapa here in the Sanskrit College grounds. A habitation of more auspicious association, auguring the future welfare of the newly founded Institute, could not be thought of. The Institute cannot adequately express its indebtedness to Sri K. Balasubrahmanya Iyer.

"The old Mantapa as it was quickly raised for the stay and pūjā of His Holiness Sri Sankaracharya of Kāmakoti Pīṭha during his Vijayayātrā in Madras, soon became too inadequate for the Institute; to the nucleus of the library of the late Mm. Kuppuswami Sastri were soon added several collections of books from the libraries of Messrs. M. S. Ramaswami Iyer, C. V. Krishnaswami Iyer, V. S. Srinivasa Sastri, D. Balasubrahmanya Iyer and Sri T. R. Venkatarama Sastriar. Presentations of membership-books, exchange-publications and stock of the Institute's own new publications were growing. It became urgently necessary to enlarge the Mantapa housing the Institute and it is a great pleasure for the authorities of the Institute to announce that this enlargement and improvement of the premises of the Institute could be quickly achieved

through the generosity of the high-minded proprietors of B. G. Paul & Co., (Booksellers and Publishers, Francis Joseph Street, G. T., Madras), Sri Sundarambal, wife of the late D. Balasubrahmanya Iyer and her brother, Sri Nilakanthan.

"Besides a valuable collection of books with necessary furniture, Messrs. B. G. Paul & Co. had previously given towards the general funds of the Institute a cash donation of Rs. 1,100. When the idea of enlarging and improving the Institute premises, viz., the Mantapa named after His Holiness, was mentioned to them, they readily agreed to make a donation for the purpose, which was announced on 21st August, 1947, at the 3rd Foundation Day celebrations of the Institute. The Institute requested Messrs. Gannon Dunkerley & Co. to prepare a plan for the enlargement of the premises. The Corporation license was obtained and at the suggestion of the donors and with the approval of members of the Governing Body, the work was entrusted to Messrs. Murti and Sivan, Engineers and Contractors, (9, Murugesu Mudaliar Road, Thyagarayanagar). Work was started early in November, 1948. The hall has been lengthened 12ft. in front, and a room, 10ft. square, has been put up at the southwest corner. The whole floor has been paved with flooring tiles kindly donated by Sri A.K. Ranganatha Iyer. The walls have been raised, the whole building white-washed and painted, and the entire furniture varnished; an image of our venerable Ācārya after whom the Mantapa is named, has been ordered for at a cost of Rs. 350 to be installed above the front gate. Up till now B. G. Paul & Co., have paid about Rs. 6,000. We are profoundly grateful to Sri Sundarambal and Sri Nilakanthan for this handsome donation.

"Though inadequate for the requirements of a Research Institute, for the present this extension has helped us a great deal by improving both the appearance and accommodation of the premises. The hall is yet to be fitted with lights; a long reading table, smaller working tables, sufficient number of chairs and glass bureaus are necessary. The Institute hopes that lovers of culture assembled here would come forward to help the Institute with further donations of money and equipment. Comparing the extent of support that such Research Institutions receive from both the public and government at other centres in India like Poona, Bombay, Allahabad, or Calcutta, it should be said that what we have received here at

Madras is negligible. We hope our President would actively help us in securing further assistance from the public and the authorities.

"We now request you, Sir, our beloved President, to open our enlarged premises, the Sri Chandrasekharendra Sarasvati Mantapa, and to unveil the portrait of Sri D. Balasubrahmanya Iyer, the late Proprietor of B. G. Paul & Co., to be placed in the Mantapa. We also request you, as President of the Institute, to thank the donors and present to Messrs. Murti and Sivan who carried out the work this gold medal and to the Maistry this lace dhoti, in traditional style, which is a gift of Messrs. Indian Industrials Ltd., Madras."

Sri T.R. Venkatarama Sastri then opened the Mantapam, unveiled the portrait of the late D. Balasubrahmanya Aiyar, and made presents to the Engineering contractors and the Maistry who had carried out the construction work of the Mantapam. Referring to the work of the K.S.R. Institute, the President said that research work had been deteriorating in this Province after the days of Appayya Dikshita. It was now the duty of Sanskrit students and others interested in the growth of the language to preserve the reputation this Presidency had enjoyed in the field of Sanskrit learning. Through good work in this Institute, they could redeem the reputation of South India for Sanskrit learning. Mr. Kuppuswami Sastri's name should inspire them in this kind of work and he hoped students would emulate his example in learning and research. The President also expressed gratitude to the proprietors of Messrs. B.G. Paul & Co., Sri Sundarambal, widow of the late Mr. D. Balasubrahmanya Aiyar and her brother for their generous financial help to the Institute.

Sri K. Balasubrahmanya Aiyar, Secretary, K.S.R. Institute, proposed a vote of the thanks and expressed the gratitude of Institute to Sri Sundarambal, the wife of the late D. Balasubrahmanya Aiyar and her brother, Sri Nilakanthan of B.G. Paul & Co.

3-5-49

SRI SANKARA JAYANTI AND UNVEILING OF THE BIMBAM
OF H. H. SRI SANKARACHARYA OF KAMAKOTI PITHA

The K.S.R. Institute celebrated the Sankara Jayanti on 3-5-49, in a meeting held jointly with the Madras Sanskrit

College on 3rd May, 1949 when the President of Institute, Sri T.R. Venkatarama Sastri unveiled the Bimbam of H.H. Sri Chandrasekharendra Saraswati Swamigal, Sankaracharya of Śrī Kāñcī Kāmakoti Pīṭha, Kumbakonam, in a niche over the portals of the Mantapa named after His Holiness where the K.S.R. Institute is housed.

Earlier, in the afternoon, pūjā was performed in traditional manner and with Vedic mantras, the Bimbam was established in the niche. The public meeting in the evening was attended by a large and distinguished audience; the premises were tastefully decorated and the proceedings were conducted with a devotional fervour that befitted the occasion.

Requesting Mr. Venkatarama Sastri to preside and unveil the Bimbam of Sri Sankaracharya of Kāmakoti Pīṭha, Sri Alladi Krishnaswami Aiyar said that Jagadguru Sri Chandrasekharendra Saraswati was in the line of the great spiritual preceptors who from time to time had adorned the Kāmākṣī Pīṭha. He had travelled throughout the length and breadth of India in the traditional Hindu style and had come into contact with the teeming millions of the country. There was not a single man of light and learning in this part of India who had not come under his beneficent influence. The Swamiji was in touch with the living springs of society in the present day. The dharma of the yugas varied and they noticed changes creeping into society from time to time. But the redeeming feature of Hindu culture and civilisation was that it was able to take in every new idea and give a new light to the idea that crept in. There was a oneness in Hindu civilisation. It was this spirit that animated Jagadguru Sankaracharya in every act. He was their spiritual guide and preceptor. He had a very large heart, and any Pandit was sure to receive encouragement and support from him. He ministered to all people and had the capacity to elucidate the recondite principle of Vedanta in simple knowledgeable style.

With the Pandits reciting Upanishads, Sri Venkatarama Sastri unveiled the Bimbam of Sri Chandrasekharendra Saraswati Swamigal, while the entire gathering stood as a mark of reverence. The Bimbam was the gift of Messrs. B. G. Paul & Co., and was executed by Sri K. Rajagopalan of Kalāsāgaram.

Sri Venkatarama Sastri observed that it was in the fitness of things that the sculptured image of Sri Sankaracharya should adorn and guide the activities of the Kuppuswami Sastri Research Institute. He had occasions to come into close contact with Sri Sankaracharya of Kāmakoti Pīṭha. It was now over forty years since he had ascended the Pīṭha. He adorned it with great dignity. By his penance he had attained complete mastery over his mind and body, and he was patience personified. He had the capacity to speak to different peoples of the land in their own languages. He overflowed with love for the people, without any distinction. He kept himself informed of modern developments and incessantly strove for the welfare of the people at large. It was but fitting that such a great personality should be treated as the presiding deity of the Research Institute.

Dr. V. Raghavan announced that messages had been received from Dr. Tara Chand, Secretary of the Education Ministry, New Delhi, Dr. C. P. Ramaswami Aiyar, Sri K. M. Munshi and Raja Bahadur S. Aravamuda Iyengar.

Mahamahopadhyaya N. S. Anantakrishna Sastrigal dwelt on the greatness of Adi Sankaracharya and said that there were certain points of similarity between him and the present incumbent of the Kāmakoti Pīṭha.

Sri T. M. Krishnaswami Aiyar explained how the message of Advaita had been carried from village to village by Sri Sankara and those who came after him and recited a few compositions in Tamil to illustrate his point.

Mr. Justice S. Panchakesa Sastri observed that Sri Sankara had left them a rich heritage and a proper application of the principle of Advaita would lead not only to religious harmony but also to world peace. Those principles should be observed in their daily lives. Thereby it would be possible to adjust themselves to changing conditions of the world. The State had a right to interfere in religious matters, but there was a limit to it and such interference should come only after deep deliberation.

Mr. Justice A. V. Viswanatha Sastri said that Jagadguru Sri Sankaracharya of Kāmakoti Pīṭha commanded universal respect. He laboured not for his individual salvation, but for the benefit of humanity. His message given on the Independence Day of 1947 was worth treasuring. His Holiness had

recently expressed his views on the Hindu Code and it would be noticed that he had been giving progressive suggestions from time to time.

Prof. P. Sankaranarayana Aiyar of the Government College, Kumbhakonam, read a paper in English on Sri Sankara Bhagavatpāda. He said that Sri Sankara appeared on the earth not to destroy but to fulfil. He showed that Advaita was no enemy of social welfare. They should apply Advaita to the facts of life and see that real *satatva* prevailed in the world. They should regard Sri Sankara as a national asset and strive for the restoration of spiritual Swaraj in the country.*

Pandit Kadalangudi Natesa Sastri recited verses composed by him in honour of Sri Sankaracharya of Kāmakoti Pīṭha.

Sri K. Balasubrahmanya Aiyar proposed a vote of thanks and the function terminated with *dīpārādhanā*.

* The full paper has been published by the Institute as a booklet for As. Four.

BOOK REVIEWS

The Sino-Indian Journal. Gandhi Memorial Number. The Sino-Indian Cultural Society in India, Santiniketan, West Bengal, Vol. I, Part 2. Rs. 4.

The Volume opens with messages from representatives of the Government of India and China, emphasising the long cultural friendship of the two countries in the past and the need to strengthen this bond further at the present time.

The next section consists of drawings of Mahatma Gandhi by leading artists like Nandalal Bose. Next comes a section containing tributes to Gandhiji. A short poem of Tagore is followed by a long one, composed soon after the tragic death of Gandhiji by H. E. Dr. Tai Chi-Tao, formerly President of the Examination Yuan and now President of the National History Institute, Government of China and translated here in English. Then follow tributes from the pen of Rajkumari Amrit Kaur, Dr. Chu Chia-Hua, Minister of Education and President of the Sino-Indian Cultural Society of China and Tan Yun-Shan.

Sri Chandrasekhar Shukla then reproduces a Talk about God that passed between Mahatmaji and Dr. Conger on November 2nd, 1933; Sri Shukla who had been 'a stopgap Secretary' of Gandhi has given this excerpt from his forthcoming publication *'Conversations of Mahatma Gandhi'*. Will Hayes compares the end of Gandhiji to the Great Crucifixion. Tan Yun-Shan again recalls his first visit to Gandhiji in April, 1931, this contribution being extracted from another forthcoming book of Sri C. Shukla's, *Incidents of Gandhi's Life*.

The section that follows gives us miscellaneous contributions, two message-like contributions from Sri Aravindo and Tai Chi-Tao, entitled the present World Situation and the Prayer of the Faithful. Benoy Sarkar traces Indo-Asian contacts in 1947-48 and in the recent past. P. Narasimhayya writes on some features of the Art-Philosophy of Asia with special reference to India. Kamta Prasad Jain gleans the contacts with China found in Jain literature. Prabhar K. Mukherjee has an informing article on Indian literature in Central Asia. S. C. Sarkar discovers to us a Tibetan account of Nāgārjuna which he gives here in original and translation, together with elaborate

historical and critical notes; according to one of the traditions recorded here, Nāgārjuna was born at Kahora, a place near Kāñcī; this document, as well as the account of Kālidāsa and his contemporaries in the Tibetan which Sarkar published in the Jha Institute Journal, suggest the contemporaneity of Saraha, Nāgārjuna and Aśvaghōṣa-Kālidāsa. N. Ayyaswami Sastri has a survey of Buddhistic secular literature which is followed by Sujitkumar Mukhopadhyaya's article on the spirit of Mahāyāna Buddhism and V. G. Nair's on Buddhistic literature in South India.

In the end there are notes on the activities of the Sino-Indian Cultural Society and a list of the publications of the Sino-Indian section (China-Bhavana) of the Viśvabhāratī. We are glad to acknowledge also some of the Sino-Indian Pamphlets which the Sino-Indian Cultural Society has sent along with the Gandhi Memorial Number of their Journal.

V. R.

turai of *vañci* if tribute is given prominence and *turai* on *pāṭāṇ* if eulogy is given prominence. But Nacciṇārkkīṇiyar gives the latter interpretation which is the same as the first mentioned in the *Purapporulvenṇpā-mālai*.

Note. 3 *Aravam*, *eṭuttal* etc. are nominative case in form, while *perumaiyāṇ*, *koṭaimaiyāṇ* etc. are third case in form. For the sake of symmetry it is better to take that *āṇ* has been dropped in *aravam* etc. Iḷampūraṇar says that *āṇ* after *perumaiyāṇ* is *iṭaiṇṇol*. Nacciṇārkkīṇiyar, though he agrees with him, gives the above mentioned as an alternative. This is perhaps due to the rarity of the use of *āṇ* in Literature as an *iṭaiṇṇol* other than case-suffix.

65. உழினை தானே மருதத்துப் புறனே
முழுமுத லரண முற்றலுங் கோடலும்
அனைநெறி மரபிற் ருகு மென்ப.
Uḷiṇai tāṇ-ē marutattu-p purāṇ-ē
Mulu-muta l-aṇa murrāḷ-uṇ kōṭal-um
Aṇai-neri marapiṇ r-āku m-eṇpa.

Uḷiṇai is the *purāṇ* of *marutam* and it is said that it is of the nature of besieging the external fort (of the enemy) and taking hold of it.

Note. 1. Nacciṇārkkīṇiyar takes the first line as one *sūtra* and the second and the third lines as a separate *sūtra*.

Note. 2. The word *kōṭal* means, according to Iḷampūraṇar, taking hold of or destroying and according to Nacciṇārkkīṇiyar, resisting from within the fort. Since resistance is mentioned in the *sūtra* 69, Iḷampūraṇar's interpretation seems to be sound.

66. அதுவே தானு மிருகால் வகைத்தே.
Aṭu-v-ē tāṇ-u m-iru-nāl vakaitt-ē.
It is of eight kinds.

Note. 1. Since a similar *sūtra* is not found with reference to other *tiṇais* and since the expression *nāl-iru-vakaittē* is found in the next *sūtra*, it gives us room to suspect that this *sūtra* may be an interpolation.

What are the eight kinds?

67. கொள்ளார் தேனங் குறித்த கொற்றமும்
உள்ளியது முடிக்கும் வேந்தனது சிறப்பும்
தொல்லெயிற் நிவர்தலுந் தோலது பெருக்கமும்¹
அகத்தோன் செல்வமு மன்றி முரணிய

1. தொல்லெயிற் கிவர்தலுந் தோலின் பெருக்கமும். (கச். பாடம்)

புறத்தோ னணங்கிய பக்கமுந் திறப்பட¹
 ஒருதான் மண்டிய குறுமைபு முடன்றோர்
 வருபகை²பேணு ராரெயி லுளப்படச்
 சொல்லப் பட்ட நாலிரு வகைத்தே,
Kollār tē-en kuritta korram-um
Uḷḷiyatu muṭikkum vēntanatu ciṟappum
Tol-l-eyir r-ivartal-um tōlatu perukkam-um
Akattōṇ celvam-u m-anṇi muraṇiya
Puṟattō ṇ-aṇaṅkiya pakkam-un tirar-ṭaṭa
Oru-tān maṇṭiya kurumai-y-u m-utaṇṇōr
Varu-pakui pēṇā r-ār-eyi l-uḷappṭa-c
Colla-p ṭaṭṭa nāl-iru vakaittē.

It is of the following eight kinds:—(1) the act of a king directed towards capturing the country of his enemy³ (who does not accept his suzerainty or obey his command), (2) the greatness of the king in carrying out his wishes (3) proceeding towards the ancient fort (of the enemy) (4) the vastness of elephantry⁴ (5) the riches of the besieged king, (6) the difficulties experienced by the besieger⁵ (7) the pitiable situation of the besieged in resisting alone, and (8) the piteous fort of the besieged who cannot resist the onslaughts of the besieger.

On the other hand,

68. (அன்றியும்).⁶

குடையும் வாளு நான்கோ ளன்றி
 மடையமையேணிமிசை மயக்கமுங் கடைஇச்
 சுற்றம ரொழிய வென்றுகைக் கொண்டு
 முற்றிய முதிர்வு மன்றி முற்றிய
 அகத்தோன் வீழ்ந்த கொச்சியு மற்றதன்
 புறத்தோன் வீழ்ந்த புதுமை யானும்
 நீர்ச்செரு வீழ்ந்த பாசியு மதா அன்று
 ஊர்ச்செரு வீழ்ந்த மற்றதன் மறனும்

1. திறப்பட (நச். பாடம்)

2. பேணுர் வாரெயில் (இளம். பாடம்)

³ Naccinārkkiniyar's interpretation is: celebrating the victory of a king with liberal grants even before he has captured the enemy's country.

⁴ Naccinārkkiniyar takes *tōl* to mean shield etc. made of leather; but, since *tōl* is used in the sense of *elephants* in the *Malai-ṭaṭukaṭām*, it is here taken to mean elephantry.

⁵ This may be taken to mean 'the difficulties to which the besieged was put by the besieger.'

⁶ It seems *anṇiyum* has been left out by the scribe,

¹ மதின்மிசைக் கிவர்ந்த மேலோர் பக்கமும்
இகன்மதிற் குடுமிகொண்ட மண்ணு மங்கலமும்
வென்ற வாளின் மண்ணே டொன்றத்
தொகைநிலை யென்னுந் துறையொடு தொகைஇ
வகைநான் மூன்றே துறையென மொழிப.

(*Anriyum*)

Kuṭai-y-um vālu-nāl-kō ḷ-anri
Maṭaiyamai y-ēṇimicai mayakkam-uṇ kaṭai-i-c
Currama r-oliya veṇru-kaiḱ koṇṭu
Murriya mutirvu m-anri murriya
Akattōṇ vīlnta nocci-y-u marr-atan
Purattōṇ vīlnta putumai y-āṇ-um
Nir-c-ceru vīlnta pāci-y-u m-atāanri
Ūr-c-ceru vīlnta marr-atan maraṇ-um
Matinmicai-k k-ivarnta mēlōr pakkam-um
Ikaṇ-matiṇ kuṭumi-koṇṭa maṇṇu maṇkalami-um
Veṇra vālin manṇō ḷ-onra-t
Tokai-nilai y-eṇṇun turaiyoṭu tokai
Vakai-nāṇ mūṇrē turai-y-eṇa mōḷipa.

On the other hand, they say that there are twelve turais (to it) :—

(1) *Kuṭai-nāṭ-kōḷ* or sending the royal umbrella in an auspicious hour, (2) *vāḷ-nāṭ-kōḷ* or sending the sword in an auspicious hour, (3) the clash between the two armies when the army of the besieger is getting up through ladders, (4) the besieger besieging the inner fort after capturing the outer one by killing in battle the army of the enemy, (5) the defence desired by the besieged, (6) the miraculous attack desired by the besieger, (7) the army defeated at the battle in the moat, (8) the complete disaster of the army fallen in the battle within the fort, (9) the attack of those who spread themselves on the fort and consequently are on a higher level, (10) the purificatory bath of the besieger after gaining victory in the fort and taking hold of the crown of the besieged or assuming the crown, name and title of his vanquished enemy, (11) the purificatory bath to the sword of the victor and (12) collecting the armies of the victor so as to be honoured.

¹ Nac. reads in lines 9, 10:

அகமிசைக் கிவர்ந்தோன் பக்கமு மிகன்மதிற்
குடுமி கொண்ட மண்ணு மங்கலமும்.

Note. 1. The word *uliñai* is taken from *sūtra* 66 and is changed to *uliñaiikkū*.

Note. 2. The *sūtra* 68 gives us the classification of *uliñai-t-tiñai* according to Tolkāppiyāṇār and the *sūtrā* 69, according to his predecessors.

Note. 3. The defence of the besieger mentioned in line 5 of this *sūtra* is taken to be separate *tiñai* of the name *nocci*.

69. தும்பை தானே நெய்தலது புறனே
மைந்து பொருளாக வந்த வேந்தனைச்
சென்றுதலை யழிக்குஞ் சிறப்பிற் நென்ப.
Tumpai tāñ-ē neyatalatu puraṇ-ē
Maintu-poru l-āka vanta vēntañai-c
*Cenru-talai y-alikkun ciraṇṇi r-eṇṇa**

Tumpai is the *puran* of *neytal* and possesses the high feature of one king eager of fame attacking another and the latter too eager of the same fame meeting him in open fight and destroying them.

Note. 1. Since open war takes place in a place as expansive as the sandy plain, *tumpai* is taken to be the *puran* of *neytal*.

What is the greatness of *tumpai* ?

70. கணையும் வேலும் துணையுற மொய்த்தலின்
சென்ற வயிரி னின்ற யாக்கை
இருநிலந் தீண்டா வருநிலை வகையோடு
இருபாற் பட்ட பொருசிறப் பின்றே.
Kaṇai-y-um-vēl-un tunai-y-ura moyttalin
Cenra v-uyiri ninra yākkai
Iru-nilan tiṇṇā v-arū-nilai vakayōṭu
Iru-pār paṭṭa v-oru-ciraṇṇi p-inṇē.

The body lying on the earth after life has departed on account of the shower of arrows and incessant throw of spears, with that which dances not being in contact with the wide earth is of superior excellence both ways.

What are the turais of *tumpai* ?

71. தானே யானே குதிரை யென்ற
நோன ருட்கு மூவகை நிலையும்
வேன்மிகு வேந்தனை மொய்த்தவழி யொருவன்

*Naccinārkkinīyar takes the first line as one *sūtra* and the remaining two as another *sūtra*.

தான்மீன் டெறிந்த தார்நிலை யன்றியும்
 இருவர் தலைவர் தபுதிப் பக்கமும்
 ஒருவ னொருவனை யுடைபடை புக்குக்
 கூழை தாங்கிய யெருமையும்¹ படையறுத்துப்
 பாழி கொள்ளு மேமத் தானும்
 கவிரெறிந் தெதிர்ந்தோர் பாடுங் களிற்றெருடு
 பட்ட வேந்தனை யட்ட வேந்தன்
 வானோ ராடு மமலையும் வான்வாய்த்து
 இருபெரு வேந்தர் தாழுஞ் சுற்றமும்
 ஒருவரு மொழியாத் தொகைகலைக் கண்ணும்
 செருவகத் திறைவன் வீழ்வுறச்² சினைஇ
 ஒருவனை³ மண்டிய நல்லிசை நிலையும்
 பல்படை யொருவன் குடைதலின் மற்றவன்
 ஒன்வான் வீசிய தூழினு முளப்படப்
 புல்லித் தோன்றும் பன்னிரு துறைத்தே.

Tāṇai yāṇai kutirai y-eṇṇa
 Nōṇā r-uṭku mū-vakai nilai-y-um
 Vēṇ-miku vēntanai moyitavalī y-oruvan
 Tāṇ-min t-erinta tār-milai y-aṇṇiyum
 Iruvar talaivar taputi-p pakkamum
 Oruva ũ-oruvanai y-uṭai-paṭai pukku-k
 Kūlai tāṅkiya y-erumai-y-um paṭai-y-aruttu-p
 Pāḷi kolḷu m-ēma-t t-āṇ-um
 Kalir-erin t-cirntōr pāṭun kalirroḷi
 Paṭṭa vēntanai y-aṭṭa vēntan
 Vāḷō r-āṭu m-amalai-y-um vāḷ-vāyittu
 Iru-peru vēntar tām-uṇ curram-um
 Oruvār-ū m-oḷiyā-t tokai-nilai-k kaṇṇ-um
 Ceru-v-akat t-iraiavan vīlv-ura-c cinaṇi
 Oruvanai maṇṭiya nal-l-icai nilai-y-um
 Pal-paṭai y-oruvan kuṭaitalin marraavan
 Oḷ-vāḷ vīciya nūḷil-u m-uḷappaṭa-p
 Pulli-t tōṇṇum paṇṇiru turaitt-ē.

Tumpai is of twelve *turais*: (1-3) the three stages of the infantry, elephantry, and cavalry creating awe in the friends of foes, (4) the state of the army when one, seeing that the king fighting with his spear is surrounded with foes, leaves his scene of action and comes to his rescue, (5) the piteous

1. பெருமை (இளம்) ; எருமை (நச்.)
2. வீழ்வுற (இளம்) ; வீழ்ந்தென (நச்.)
3. ஒருவனை (இளம்) ; ஒருவன் (நச்.)

scene where the commanders of both sides have fallen dead, (6) unyielding resistance of a warrior entering into the thick of the fight and protecting the rear of the army when the army is on the point of being broken by the enemy (7) success in hand-to-hand fight without weapons, (8) the greatness of attacking elephants with those who are on them (9) eulogy¹ of the king who has fallen with his elephant by the warriors of the victorious king, (10) state when both kings with their armies fight with their swords and stand balanced in the battle-field² (11) the scene when a warrior wins undying fame by dashing against the enemy in rage when he finds that their king was killed by them, and (12) one slaughtering by brandishing his sword the different sections of the enemy's army broken on his advance.

72. வாகை தானே பாலையது புறனே
தாவில் கொள்கைத் தத்தம் கூற்றைப்
பாகுபட மிகுதிப் படுத்த லென்ப³.
Vākai tān-ē pālaiyatu puran-ē
Tā-v-il kolikai-t tattan kūrrai-p
Pāku-paṭa mikuti-p paṭutta l-enpa.

Vākai is the *puran* of *pālai* and it is of the nature of eulogising spotless objects coming within one's experience.

Note. 1. Since any region may be converted to *pālai* and anyt'ing may be eulogised irrespective of caste, creed, sex etc., *vākai* is taken to be the *puran* of *pālai*.

How is it classified ?

73. அறுவகைப் பட்ட பார்ப்பனப் பக்கமும்
ஐவகை மரபி னரசர் பக்கமும்
இருமூன்று மரபி னேனோர் பக்கமும்
மறுவல் செய்தி மூவகைக் காலமும்
நெறியி னாற்றிய வறிவன் றேயமும்
நாலிரு வழக்கிற் ரூபதப் பக்கமும்
பாலறி மரபிற் பொருநர் கண்ணும்
அனைநிலை வகையோ டாங்கெழு வகையான்
தொகைநிலை பெற்ற தென்மனோர் புலவர்.

1. *amalai* = song at close quarters (Ilam.)
= Dance at close quarters (Nac.)

2. The expression *kalattu vīnta* is taken to be understood before *tokainilai* by Naccinārkkiniyar; it does not seem to be appropriate.

3. Naccinārkkiniyar takes the first line into one *sūtra* and the other two lines into another.

Aru-vakai-p paṭṭa pārppana-p pakkam-um ¹
Ai-vakai maraṭi n-aracar pakkam-um ²
Iru-mūṇru maraṭi n-ēṇōr pakkam-um ³
Maṇu-vil ceyti mū-vakai-k kalam-um
Neriyi n-ārriya v-arivaṇ rēyam-um
Nāl-iru vaḷakkir rāpata-p pakkam-um
Pāl-aṭi maraṭiṇ porunar kaṇnum
Aṇai-nilai vakaiyō tōṅk-elū vakaiyāṇ
Tokai-nilai perra t-enmaṇār pulavar.

Learned men say that *vākai-ṭ-tiṇai* is classified in seven ways :—

(1) that which relates to the six duties of brahmans, (2) that which relates to the five duties of kings, (3 & 4) that which relates to the six duties of each of *vaṇikar*, & *vēḷāḷar* (5) that which relates to the great who are spotless in their conduct in all the three times-past, present and future (6) that which relates to the eight duties of recluses and (7) that which relates to the warriors who are conversant with their duties.

Note. 1. From this *sūtra* it is evident that, at the time when Tolkāppiyam was written, *varṇāśramadharma* was in vogue in Tamil country.

Note. 2. The six duties of brahmans are the study of the Vedas and their teaching, performing sacrifices and officiating as priests in sacrifices and giving away gifts and receiving them.

Note. 2. The five duties of kings are the study of the Vedas, the performance of sacrifices, the giving away of gifts, looking after the welfare of subjects and the using of weapons, according to Iḷampūraṇar and the administration of justice, according to Naccinārkkiniyar. The latter agrees with what is found in the Gāutamadharmasāstra.

Note. 4. The six duties of *vaṇikar* are the study of Vedas, the performance of sacrifices, the giving away of gifts, agriculture, tending cows and trade.

1-3. द्विजातीनामध्ययनमिज्या दानम् (गौतमधर्म. 9,1)

ब्राह्मणस्याधिकाः प्रवचनयाजनप्रातर्ग्रहाः (ibid. 9,2)

राज्ञोऽधिकं रक्षणं सर्वभूतानां न्यायदण्डत्वम् (ibid. 9,7-8)

वैश्यस्याधिकं कृषिवणिक्पाशुपाल्यकुसीदम् (ibid. 9,48)

परिचर्या चोत्तरेषाम् (ibid. 9,56)

Note. 5. The six duties of *vēḷḷaḷar* are the study of alḷ other than the Vedas, agriculture, trade, tending cows, service to others and warm reception of guests, according to Iḷampūraṇar and the giving of gifts, according to Nacciṇārkkiniyar.

Note. 6. Aṇiṇ in line 5 is taken to mean *astronomer* by Iḷampūraṇar and *sage* by Nacciṇārkkiniyar.

Note. 7. The eight duties of recluses, according to Iḷampūraṇar are bathing, lying on the floor, dressing in skin, having matted hair, worshipping fire, not going to inhabited villages and towns, getting provisions of food in forests and worship of god; and, according to Nacciṇārkkiniyar, absence of desire for food and water, enduring heat and cold, residing in a restricted place in a particular posture, speaking whenever necessary and silence or the eight duties of the yogins-yama, niyama, āsana, prāṇāyāma etc.

What are the *turaḷis* of *vāḷkai* ?

74. கூடிரவேனி லென்றிரு பாசறைக்
காதலி னென்றிக் கண்ணிய வகையினும்¹
ஏரோர் களவழி யன்றிக் களவழித்
தேரோர் தோற்றிய வென்றியுக் தேரோர்
வென்ற கோமான் முன்றேர்க் குரவையும்
ஒன்றிய மரபிற் பின்றேர்க் குரவையும்
பெரும்பகை தாங்கும் வேலி னானும்
அரும்பகை தாங்கு மாற்ற லானும்
புல்லா வாழ்க்கை வல்லாண் பக்கமும்
ஒல்லார் நாணப் பெரியவர்க் கண்ணிச்
சொல்லிய வகையி னென்றெடு புணர்ந்துத்
தொல்லயிர் வழங்கிய வலிப்பலி யானும்
ஒல்லா ரிடவயிற் புல்லிய பாங்கினும்
பகட்டி னானு மாலி னானும்
துகட்டி சிறப்பிற் சான்றோர் பக்கமும்
² கடிமனை நீத்த பாலின் கண்ணும்
எட்டுவகை நுதலிய வவையகத் தானும்³
கட்டமை யொழுக்கத்துக் கண்ணுமை யானும்
இடையில் வண்புகழ்க் கொடையி னானும்⁴
பிழைத்தோர்த் தாங்குந் காவ லானும்

1. வகையினும் (இளம்) ; மரபினும் (நச்.)
2. கடிமனை...கண்ணும் (இளம்) ; கடிமலை . . . ஆனும் (நச்.)
3. அவையகத்தானும் (இளம்) ; அவையத்தானும் (நச்.)
4. கொடையினானும் (இளம்) ; கொடைமையானும் (நச்.)

ततस्तद्गृहमेव त्वां नीत्वा रात्रौ सुरङ्गया ।
 महारचोर इत्येनं राज्ञा च निरवासयम् ॥ ८६ ॥
 पतिव्रता मया तु त्वं न जीविष्यसि दूषिता ।
 इत्यदुष्टासि तद्भद्रे यथेष्टं ^१चेष्टतामिति ॥ ८७ ॥
 तच्छ्रुत्वा मर्तुकामाहं गङ्गास्रोतोनिपातिनी ।
 केनाप्युत्तारिता पुंसां स तु भर्तैव मेऽभवत् ॥ ८८ ॥
 स मां निर्बध्य निर्दोषां मरणान्न्यरुणत् पतिः ।
 ततस्तातगृहं प्राप्य तत्रैवावामरंस्वहि ॥ ८९ ॥
 लोकान्तरगते पत्यौ मृताहमिह जन्मनि ।
 पूर्वोपभुक्तमुद्यानं दृष्ट्वा तत्सर्वमस्मरम् ॥ ९० ॥
 इत्युक्ते तरुणः कोऽपि प्रणयस्निग्धया गिरा ।
 समीपादुपसृत्यैनां प्रत्याश्वासयदाश्वसन् ॥ ९१ ॥
 सोऽहमस्मि वरारोहे ! यस्ते प्राणसमो जनः ।
 पुरावां हंसमिथुनं वाप्यां क्वाप्यभवाव तौ ॥ ९२ ॥
 नारदस्यार्चनाम्भोजेष्वावयोश्चञ्चुचापलात् ।
 खण्डितेषु वियुक्त्यै नौ शशाप कुपितो मुनिः ॥ ९३ ॥
 दृष्ट्वैतत् करुणाविष्टं कुमारं नलकूबरम् ।
 शशाप मुनिरत्युग्रः पुत्रत्वेन तमावयोः ॥ ९४ ॥
 प्रसादितः स सङ्गं नौ षोडशान्दवियुक्तयोः ।
 जातस्य तस्याप्यादिक्षत् सखित्वं चक्रवर्तिना ॥ ९५ ॥
 पुत्रः पद्मोद्भवस्याहं पुष्पपुर्यां वणिक्पतेः ।
 रत्नोद्भव इति द्वाभ्यां सहजाभ्यां सहाभवम् ॥ ९६ ॥
 सखित्वे राजहंसस्य कृत्वा मद्भ्रातरौ पिता ।
 मां च पोतपतिं चक्रे कुलधर्ममलङ्कयन् ॥ ९७ ॥

वातवैषम्यतः पोते भग्ने मग्नेऽहमर्णवे ।
 स्वच्छन्दचारी दैवेन द्वीपेऽस्मिन्नवतारितः ॥ ९८ ॥
 चिरदृष्टमिदं दृष्ट्वा वनं प्रत्यभिजानता ।
 मयासि लब्धेत्याश्लिष्य प्रहृष्टतरमब्रवीत् ॥ ९९ ॥
 अस्मन्मुखादिमां वार्तामाकर्ण्य स वणिक्पतिः ।
 तस्मै कन्यां ददौ कंचित्कालं तत्रोषतुश्च तौ ॥ १०० ॥
 ततः कुतश्चिदत्रत्याद् राजहंसाभिषेचनम् ।
 भ्रात्रोर्मन्त्रिपदप्राप्तिं श्रुत्वा श्वशुरमन्दिरात् ॥ १०१ ॥
 अन्तर्वर्त्ती प्रियामादायागच्छन् दर्शनेच्छया ।
 अर्णवे नावि मग्नायां दूरस्थो भर्तृदारकः ॥ १०२ ॥
 न दृश्यते मया सार्धं लग्नैकफले तु सा ।
 वेलातटमनुप्रप्ता बाला वायुवशेरिता ॥ १०३ ॥
 उत्तारितापि दैवेन प्रियसङ्गमनाशया ।
 मया च मरणावेशाद् वराकी विनिवारिता ॥ १०४ ॥
 पूर्णेषु दिवसेष्वस्मिन्नभ्यर्णे पर्णमन्दिरे ।
 सुतं वनमृगीवैनं दीर्घायुषमसूत सा ॥ १०५ ॥
 शीतार्तिहरणायास्याः पावकान्वेषणोन्मुखी ।
 बह्वपाय इहेत्येनं गृहीत्वाहमिहागमम् ॥ १०६ ॥
 इत्यस्मिन्नन्तरे घोरो महिषः प्रजहार ताम् ।
 तं निहत्यार्भकं हन्तुं प्रावर्तत वनद्विपः ॥ १०७ ॥
 दृष्ट्वैतज्जातवै^१हस्ये किंकर्तव्यतया मयि ।
 सिंहबृंहानुसारी तमुत्क्षिप्य^२ प्रययौ गजः ॥ १०८ ॥
 ततो गगन एवैनं फलान्तरधिया कपिः ।
 गृहीत्वा मुहुराजिघ्रन्नङ्घ्रिपाग्रमगाहत ॥ १०९ ॥

१. वण्ये. ख. ग.

२. प्रजहौ. ख. ग.

तदग्रात्तत्करभ्रष्टः पतन्मे पुष्पभाजने ।

न जहौ जीवितं सा तु निस्संज्ञाभवदङ्गना ॥ ११० ॥

मातरं च विचित्याहमकृतार्थः कुले कुले ।

लब्धैः स्तन्यरसैरेनं प्राप्तप्राणमिहानयम् ॥ १११ ॥

इत्याकर्ण्य मुदापूर्णः शुचा च नृपतिः सुतम् ।

पुष्पपातभुवा नाम्ना पुष्पोद्भव इति व्यधात् ॥ ११२ ॥

(देवरक्षितोत्पत्तिः)

अस्मिन्नेवान्तरे तस्मिन्नपरोऽपि द्विजोत्तमः ।

कुमारमुपनीयान्यं कथयामास तत्कथाम् ॥ ११३ ॥

तीर्थयात्रान्तरे राजन् ! कावेरीतीरवर्तिनम् ।

सर्वातिथिरिति श्रुत्वा प्राप्तोऽस्मि द्विजसत्तमम् ॥ ११४ ॥

शोकाविष्टममुं दृष्ट्वा तेनाहमभिनन्दितः ।

विविक्ते विप्रमप्राक्षं शोकावे^१शस्य कारणम् ॥ ११५ ॥

स च सर्वमवोचन्मे यथाहं मतिशर्मणः ।

सत्यशर्मेति निष्पन्नः पुत्रः पाटलिपुत्रके ॥ ११६ ॥

कृष्णसारविहारार्हो याज्ञीयो देश उच्यते ।

ब्रह्मावर्तादिरत्रापि रम्या मगधभूमयः ॥ ११७ ॥

गृहस्थधर्मं धर्माणामुत्तमं जानतोऽपि मे ।

तीर्थयात्रारसः सर्वं निर्विचारमपाहरत् ॥ ११८ ॥

ततश्चरन् दिशं याम्यां मलयप्रस्थवासिनम् ।

कलशोद्भवमद्राक्षं स मामित्यशिषन्मुनिः ॥ ११९ ॥

मन्निवासशुचावस्मिन् ^२कवेरदुहितुस्तटे ।

नैष्ठिकत्वं विमृज्यैतत् क्रियतां दारसंग्रहः ॥ १२० ॥

इत्यादिष्टमनुष्ठास्यन्नत्रैकस्य द्विजन्मनः ।

कन्यामुदवहं मोहाद् वन्ध्या च भवति स्म सा ॥ १२१ ॥

कनीयसीं पुनः कन्यामुपयम्य सुलक्षणाम् ।
तस्यामुत्पादयन् पुत्रं पितृणामनृणोऽभवम् ॥ १२२ ॥

धात्र्या समं स मे सूनुर्वर्षजातो न दृश्यते ।
स्नेहपाशेन गाढं मामबद्धं बद्धवान् मुनिः ॥ १२३ ॥

कुमारस्यापहर्तारं दिष्टशक्त्या परीक्षितुम् ।
अस्यां जनपदे नद्यां निममज्ज नृपाज्ञया ॥ १२४ ॥

ज्यायस्यां मम जायायां मज्जन्यामथ तज्जलम् ।
लोहितायितमालोक्य व्यस्मयन्त नृपादयः ॥ १२५ ॥

सापत्न्यादहमेवैनमप्सु क्षिप्तवती सुतम् ।
दण्डभीत्या मयेत्युक्ते व्यस्मेषततरां प्रजाः ॥ १२६ ॥

क्रूरकर्मतया राज्ञा निगृहीता पुनर्वने ।
प्रोज्झितासुरिहैवासौ बभूव च पिशाचिका ॥ १२७ ॥

प्रतिज्ञातं तया भूयो ^१ जामीपुत्रविनाशनम् ।
तत् पश्यतो जुगुप्सा मे स्त्रीजातेऽपि महत्यभूत् ॥ १२८ ॥

असौ खल्वासुरी सृष्टिर्निकृष्टजनसेविनी ।
अङ्गनेति विनाशाय मायेव भुवि निर्मिता ॥ १२९ ॥

सीमामङ्गे लघुः सिन्धुर्वर्मच्छेदे मृदुः कलिः ।
रुक्षत्वे मुनयो दैत्याः स्त्री मायेव ^२ गरीयसी ॥ १३० ॥

इत्यालपन्तमुद्वेगात् तमापृच्छथ ततो गतः ।
अदूरे स्त्रियमुद्वध्य म्रियमाणामलक्षयम् ॥ १३१ ॥

मोचिता तु मयाचख्यौ धार्त्री मां सत्यशर्मणः ।
पुत्रेण सह तद्भार्या चिक्षेप सरिदम्भसि ॥ १३१ ॥

महौघेनोद्यमाना तं मूर्ध्नि कृत्वा स्तनंधयम् ।
काष्ठभारावलम्बाहं बह्वावर्ते व्यवर्तिषि ॥ १३३ ॥

यावत्तत्रावलम्बिन्या संसक्ता तरुशाखया ।
 तावद्वीकरेणाहं दष्टा विटपवर्तिना ॥ १३४ ॥
 कुमारं च दिदङ्क्षन्तं गृध्रः कोऽपि तमग्रहीत् ।
 शाखामालम्ब्य चोत्तीर्णा मूढाहं विषमूर्च्छया ॥ १३५ ॥
 ततो मुद्रादि कुर्वन्तं^१ मुनिमासीन्नमन्तिकात् ।
 दृष्ट्वा शिशुमपश्यन्त्या पृष्ठेनाभाषि चामुना ॥ १३६ ॥
 न जाने शिशुमेकस्माद् विषमन्त्रमशिक्षयम् ।
 तत्परीक्षार्थमत्र त्वां दृष्ट्वैवं कृतवानिति ॥ १३८ ॥
 ततस्तेन सहान्विष्य दारकं मरणोन्मुखी ।
 निराशा जीवितत्यागात्त्वयेह विनिवारिता ॥ १३८ ॥
 इत्याकर्ण्यहमप्येनमन्विच्छामीति गच्छता ।
 कृत्ताङ्घ्रिः पुरुषः कश्चिद् दष्टः पम्पातटे मया ॥ १३९ ॥
 सोऽब्रवीद् भद्र ! कावेरीतीरवर्तिनमर्भकम् ।
 आदाय दयया गच्छन् भग्नोऽस्मिन्नम्बुरक्षसा ॥ १४० ॥
 सरिदर्शसि मे हस्तादभ्रश्यदयमर्भकः ।
 तं निशम्य निराशोऽहमाश्वास्यैनमयासिषम् ॥ १४१ ॥
 शिशुमारशरीरोत्थं कुमारं दाशदर्शितम् ।
 लेभे वणिगिति श्रुत्वा प्राप्तवान् कोलपत्तनम् ॥ १४२ ॥
 तस्मिन् कोलाहलं श्रुत्वा दाशदत्तो वणिकसुतः ।
 नष्ट इत्यथ तत्रैकं कूपे पुरुषमैक्षिषि ॥ १४३ ॥
 स मयोत्तारितः प्रोचे वणिकपुत्रोऽहमौरसः ।
 दाशदत्तसुतस्नेहान्मामनादृतवान् पिता ॥ १४४ ॥
 तं कूपे क्षेप्तुकामेन प्रमादात् पतितं मया ।
 तीर एव करप्रष्टो न दष्टः पुनरर्भकः ॥ १४५ ॥

श्रुत्वैतद् गर्हमाणस्तमुत्तरेण व्रजन् वने ।

अद्राक्षं पुरुषं कञ्चित् क्षरत्क्षतजवक्षसम् ॥ १४६ ॥

स जगाद मया पृष्टः कुहचित् कूपसन्निधौ ।

¹ कुमारं तं गृहं नेष्यन् रुरुणास्मि भृशं क्षतः ॥ १४७ ॥

विषाणपर्वलग्नेन कुमारेण ययौ मृगः ।

तमन्वेष्टुमशक्तोऽहं त्वयाप्यन्विष्यतामिति ॥ १४८ ॥

ततः श्रुत्वा गृहीतोऽसौ रुरुशृङ्गगतः शिशुः ।

सार्थनार्या किरातेभ्यः वल्लं दत्त्वेति सत्वरम् ॥ १४९ ॥

गत्वाथ स्त्रियमप्राक्षं वल्लकीतो ममार्भकः ।

सार्थभङ्गे रुदत्या मे पापैरपहृतः करात् ॥ १५० ॥

इत्याकर्ण्य निवृत्तोऽहं निराशः पुनरैक्षिषि ।

श्रोणीलग्नेन बालेन व्याकुलं शबरस्त्रियम् ॥ १५१ ॥

सा जगाद मम भ्रात्रा दत्तः सार्थहृतः सुतः ।

अन्यस्य दित्सतः पत्या मत्सपत्न्यै हठादसौ ॥ १५२ ॥

अमर्षादहमत्रैनमानीय त्यक्तुमक्षमा ।

विषण्णास्मीति तच्छ्रुत्वा तमादायाहमभ्ययाम् ॥ १५३ ॥

वामदेवाश्रमं गत्वा तद्विराहमिहागतः ।

सखित्वे युक्तमित्येनं कुमारस्याहरामि ते ॥ १५४ ॥

इति श्रुत्वा तमाश्लिष्य प्रमोदपरवान् नृपः ।

देवरक्षितनामानं देवरक्षित इत्यधात् ॥ १५५ ॥

(अर्थपालोत्पत्तिः)

अथान्येन कुमारेण पुष्पन्ती पार्श्वमात्मनः ।

भुक्त्वास्थानगतं प्रीत्या प्राह स्म महिषी नृपाम् ॥ १५६ ॥

अद्यापराह्णे विभ्राणामधिश्रोणि स्तनंधयम् ।

दिव्ययोषितमद्राक्षं पृष्टा चैवमवोचत ॥ १५७ ॥

मणिभद्रस्य भद्रे ! मां विद्धि यक्षपतेः सुताम् ।
 तारावलीति नाम्नाहं विचरामि वरौषिणी ॥ १५८ ॥
 काशिपुर्यां पितृवने प्ररुदन्तमिमं शिशुम् ।
 उपलभ्यालघुस्नेहादनैषं पितुरन्तिकम् ॥ १५९ ॥
 मत्पिता धनदस्यायं दर्शितः स धनेश्वरः ।
 परावराणां विज्ञाता मामाहूयेदमब्रवीत् ॥ १६० ॥
 कीदृशस्ते शिशावस्मिन् भाव इत्यहमब्रवम् ।
 औरसे यादगित्युक्ते तन्मूलं प्रभुरभ्यधात् ॥ १६१ ॥
 पुरा शौनक इत्यासीत् कोसलेषु द्विजोत्तमः ।
 सोमत्रातेन नामासावधीते स्म द्विजन्मना ॥ १६१ ॥
 गुरौ सशिष्ये भुञ्जाने कदाचिन्नृपवेश्मनि ।
 सुता बन्धुमतीत्येषा नियुक्ता परिवेषणे ॥ १६३ ॥
 दृष्टयोः पुनरन्योन्यप्रेमवृत्तिरभूत्तयोः ।
 कन्याशौनकयोस्तच्च संजग्मे मिथुनं मिथः ॥ १५४ ॥
 ततो गर्तेश्वरः कन्यामुपयन्तुमुपायौ ।
 तस्मै धात्रेयिकां कन्येत्युपनिन्ये सखीजनः ॥ १६५ ॥
 शौनकः सह तन्वङ्गया निर्गतः सरयूजले ।
 भिन्ननौर्नष्टपत्नीकस्तामन्विष्य न दृष्टवान् ॥ १६६ ॥
 शकुन्तलुप्तशेषं तु तीरे दृष्ट्वा कळेवरम् ।
 मृता सेति विलम्बासौ चक्रे तच्चाग्निसाद्वपुः ॥ १६७ ॥
 नीत्वा तत्कीकसं तीर्थान्युद्वेगादाश्रमे क्वचित् ।
 प्रायोपवेशमारेभे तापस्या कथयन् कथाम् ॥ १६८ ॥
 श्रुत्वा बन्धुमती वार्ता निर्गत्य सहसा गृहात् ।
 अहं ते दयितेत्यङ्गौ निपत्येदमुवाच सा ॥ १६९ ॥
 स्रोतसा नीयमानाहं कयाचिद् गोपकन्यया ।
 उत्तारिता ततस्तीरे भुङ्क्ताममारयत् ॥ १७० ॥

आर्यपुत्रेण तत्कायः प्रायः स्यादग्निसात्कृतः ।

अहमप्यत्र तापस्या नियमं ग्राहितानया ॥ १७१ ॥

इत्यस्मिन्नन्तरे तस्मिन् बन्धुमत्याः पिताययौ ।

कन्यावञ्चनया ^१कुध्यद्वर्तेश्वरविवासितः ॥ १७२ ॥

ततः शौनकसाहाय्यात् प्रत्यापन्ननिजास्पदः ।

राज्यार्धं च ददौ तस्मै जामात्रे कोसलेश्वरः ॥ १७३ ॥

हंसावलीवेदिमत्यौ प्रियासख्यौ च शौनकः ।

उपयम्य नटीं चैकां विजहारात्ममा^२यया ॥ १७४ ॥

आयुषोऽन्ते स एवासावश्मकेषु द्विजोत्तमः ।

इन्द्राणीगुप्त इत्यासीद् यं प्राहुः शूद्रकं बुधाः ॥ १७५ ॥

अथावज्ञातया शप्तः प्राप्य ब्रह्मश्रिया निशि ।

राजश्रियमपायानामन्ते गन्ता भवानिति ॥ १७६ ॥

स्वातिनाम्ना सहैवासौ ववृधे राजसूनुना ।

कीडाकलहमारभ्य स्वैरं वैरमभूत्तयोः ॥ १७७ ॥

बन्धुदत्तादिभिर्मित्रैरेकदा विहरन् वने ।

दुरुद्धतरामन्यैरधारयदसौ शिलाम् ॥ १७८ ॥

शाक्यः संधिलको दृष्ट्वा बलं तस्यावधारयन् ।

तमेकाकिनमादाय प्रविवेश बिलान्तरम् ॥ १७९ ॥

रसोद्धरणकाले तु जिघांसन्तं निहत्य सः ।

दरपितनदुःखादीननुभूय विनिर्ययौ ॥ १८० ॥

ततो विश्वलकं लब्ध्वा सुहृदं विन्ध्यगह्वरे ।

स्त्रिया कयापि तं रात्रौ भक्ष्यमाणमलक्षयत् ॥ १८१ ॥

क्रुद्धेन तु गृहीता सा मुक्तशापा दिवं ययौ ।

सौहृदर्यं निगृह्यान्तः प्रतस्थे पुनरप्यसौ ॥ १८२ ॥

PROF. M. S. SABHESAN, President, The South Indian Teacher's Union:—

South India has lost a great great Sanskrit Scholar and his services in the cause of education and Sanskrit have been of a high order.

SRI P. V. RAMANUJASWAMI, Director, Sri Venkatesvara Oriental Institute, Tirupati:—

The world of scholarship in general and of Sanskrit scholarship in particular has sustained an irreparable loss by the demise of Prof. S. Kuppaswami Sastri.

SRI S.T.G. VARADHACHARI, Principal, Narasimha Sanskrit College, Chittugudur, Masulipatam:—

As one of the very first batch of students of the learned Professor in the Presidency College, Madras, and as one who served under his chairmanship on the several Boards of the Universities of Southern India, I had many opportunities of coming into intimate contact with him and admiring his various qualities of head and heart.

His learning possessed both width and depth since he specialised in some Sastras and had good acquaintance with others, so much so, that there was no subject which he could not control. This enabled him to occupy a unique position apart from Western scholars who suffer from a lack of depth and orthodox Pandits who are generally wanting in width.

He so identified himself with Sanskrit learning that he considered its votaries as his nearest and dearest, and its opponents as his mortal enemies for whose defeat and discomfiture he would employ any and every means even at the risk of appearing vindictive. Though a zealous student of Vedanta he openly declared in the meeting held in March, 1935 in the Presidency College, to bid him farewell on the eve of his retirement from service, as if in answer to a Sloka composed and read out by me, which ran thus

अधीतमध्यापितमार्जितं यशः तथापि नूनं श्रम एव संभृतः ।

विधेहि तस्मान्मयि निवृत्तिं परां प्रपन्न एवं विदुषां स पातु वः ॥

that he would seek rebirth in this world over and over again in preference to moksha, so that he might serve the Goddess of Learning. Such was his absolute devotion to her.

Thoroughness was his watchword. Not only did it characterise his studies, but every work that had to be done by him

आर्यपुत्रेण तत्कायः प्रायः स्यादग्निसात्कृतः ।
अहमप्यत्र तापस्या नियमं ग्राहितानया ॥ १७१ ॥

इत्यस्मिन्नन्तरे तस्मिन् बन्धुमत्याः पिताययौ ।
कन्यावञ्चनया ^१कुध्यद्वर्तेश्वरविवासितः ॥ १७२ ॥

ततः शौनकसाहाय्यात् प्रत्यापन्ननिजास्पदः ।
राज्यार्थं च ददौ तस्मै जामात्रे कोसलेश्वरः ॥ १७३ ॥

हंसावलीवेदिमल्यौ प्रियासख्यौ च शौनकः ।
उपयम्य नटीं चैकां विजहारात्ममा^२यया ॥ १७४ ॥

आयुषोऽन्ते स एवासावश्मकेषु द्विजोत्तमः ।
इन्द्राणीगुप्त इत्यासीद् यं प्राहुः शूद्रकं बुधाः ॥ १७५ ॥

अथावज्ञातया शप्तः प्राप्य ब्रह्मश्रिया निशि ।
राजश्रियमपायानामन्ते गन्ता भवानिति ॥ १७६ ॥

स्वातिनाम्ना सहैवासौ ववृधे राजसूनुना ।
क्रीडाकलहमारभ्य स्वैरं वैरमभूतयोः ॥ १७७ ॥

बन्धुदत्तादिभिर्मित्रैरेकदा विहरन् वने ।
दुरुद्धतरामन्यैरधारयदसौ शिलाम् ॥ १७८ ॥

शाक्यः संधिलको दृष्ट्वा बलं तस्यावधारयन् ।
तमेकाकिनमादाय प्रविवेश बिलान्तरम् ॥ १७९ ॥

रसोद्धरणकाले तु जिघांसन्तं निहत्य सः ।
दरीपतनदुःखादीननुभूय विनिर्ययौ ॥ १८० ॥

ततो विश्वलकं लब्ध्वा सुहृदं विन्ध्यगह्वरे ।
स्त्रिया कयापि तं रात्रौ भक्ष्यमाणमलक्षयत् ॥ १८१ ॥

कुद्धेन तु गृहीता सा मुक्तशपा दिवं ययौ ।
सौहृदय्यं निगृह्यान्तः प्रतस्थे पुनरप्यसौ ॥ १८२ ॥

PROF. M. S. SABHESAN, President, The South Indian Teacher's Union:—

South India has lost a great great Sanskrit Scholar and his services in the cause of education and Sanskrit have been of a high order.

SRI P. V. RAMANUJASWAMI, Director, Sri Venkatesvara Oriental Institute, Tirupati:—

The world of scholarship in general and of Sanskrit scholarship in particular has sustained an irreparable loss by the demise of Prof. S. Kuppuswami Sastri.

SRI S.T.G. VARADHACHARI, Principal, Narasimha Sanskrit College, Chittugudur, Masulipatam:—

As one of the very first batch of students of the learned Professor in the Presidency College, Madras, and as one who served under his chairmanship on the several Boards of the Universities of Southern India, I had many opportunities of coming into intimate contact with him and admiring his various qualities of head and heart.

His learning possessed both width and depth since he specialised in some Sastras and had good acquaintance with others, so much so, that there was no subject which he could not control. This enabled him to occupy a unique position apart from Western scholars who suffer from a lack of depth and orthodox Pandits who are generally wanting in width.

He so identified himself with Sanskrit learning that he considered its votaries as his nearest and dearest, and its opponents as his mortal enemies for whose defeat and discomfiture he would employ any and every means even at the risk of appearing vindictive. Though a zealous student of Vedanta he openly declared in the meeting held in March, 1935 in the Presidency College, to bid him farewell on the eve of his retirement from service, as if in answer to a Sloka composed and read out by me, which ran thus

अधीतमध्यापितमार्जितं यशः तथापि नूनं श्रम एव संभृतः ।

विधेहि तस्मान्मयि निर्वृतिं परां प्रपन्न एवं विदुषां स पातु वः ॥

that he would seek rebirth in this world over and over again in preference to moksha, so that he might serve the Goddess of Learning. Such was his absolute devotion to her.

Thoroughness was his watchword. Not only did it characterise his studies, but every work that had to be done by him

from the drafting of resolutions down to the correction of students' answers bore this impress. This naturally led to some slowness in his work but it was a slowness that was combined with steadiness and faultlessness.

He loved his students even as his own children, and would do anything to further their interests even after they left the College. This secured for him a unique place in the Presidency College with its traditions of aloofness of teachers from students. He was therefore very deservedly given the title of 'Kulapati'. What I said about an equally great scholar, applies with equal force to the Vidyānvaya of our Guru and it is this: This constant and intimate touch with the Professor exercised a most ennobling influence upon the character of his students; which fact was publicly testified to in the said farewell meeting by no less a person than the then Director of Public Instruction who said that, as the Principal of Teachers' College at Saidapet, he was specially impressed with the gentlemanly behaviour of the students of Prof. Kuppuswami Sastri, who underwent training there.

Though he occupied a high official position drawing a fat salary he treated the low paid Pandits with the same amount of respect as in his earlier days. One remark of his made in the same farewell meeting needs reiteration in this connection. Talking about the progress of his career, he said he felt really happy as the Principal of the Sanskrit College, but that after he entered the Presidency College, with the increase in his emoluments, his moral degradation had begun. This remark deserves pondering over by every true scholar who values his own self above material possessions. This reveals the inner agony of a great soul that felt the deadening weight of Vitta and Adhikāra.

Coming to more personal matters, the revered Professor had a warm corner for me in his heart. The encouragement and help which he gave me in regard to the starting my own Sanskrit College in my village. I can never forget. Our mutual relations cannot be expressed better than in the Poet's words, हृदयं त्वेव जानाति प्रीतियोगं परस्परम्

May his example serve as an inspiration to his numerous Śiṣyas and may his Soul rest in peace!

विद्वान् धीरः शुचिर्वाग्मी गुरुणां च धुरि स्थितः ।

कथं मृतो भवेदेष विद्वत्सु स हि जीवति ॥

PROF. P. P. S. SASTRI:—

In the death of Mahāmahopādhyāya Prof. S. Kuppuswami Sastri, South India, has lost an eminent scholar and an erudite Pandit, the doughty champion of Sanskrit in the Academic Councils and the Senates of the Annamalai and Madras Universities. During the last quarter of a century Sanskrit and Sanskrit culture was being elbowed out by the Indian and European protagonists of English and the sciences. Against this massed attack in favour of the English language and the cult of the sciences, Prof. Kuppuswami Sastri led a successful opposition. He was mainly responsible for the retention of Sanskrit optionally at least in the graduation courses and for the successful building up of a South Indian School of Oriental Research by the initiation and development of the Honours School of Sanskrit in the Presidency College under the auspices of the University of Madras. Many attempts were made to remove him from the Presidency College with higher emoluments and greater honours. But the learned Mahāmahopādhyāya kept steadfast to his single love of Sanskrit and refused all such plums and preferments. After twenty-one years of unbroken service under Government in a single institution he retired full of honours. His dynamic genius did not allow him to enjoy his well-earned rest for long. The Annamalai University was fortunate in securing his services for a contract term. After re-shaping the courses of Sanskrit studies in that University, Prof. Sastri retired to his native village to carry out his long cherished plans of extensive research in some of the recondite departments of Sanskrit culture. He was a familiar figure in all All-India literary conferences where he compelled admiration and regard for his unique combination of a Pandit's erudition and scientific critical acumen. India has lost a great scholar, an all round Pandit and an eminent Professor of Comparative Philology and Religion. Many may not know that the Honours standard in Sanskrit in the University of Madras is the highest in respect of depth and width compared to all other Universities in India. Such a result is entirely due to the personality of the learned Professor. On this occasion I desire to associate in this tribute the sentiments of the staff, the present and past students of the department of Sanskrit in the Presidency College, Madras. It is a fact that the Sanskrit Department in all the first-grade Colleges under the auspices of the Madras, Andhra and Annamalai Universities are mandated by the 'priya-sishyas' of Prof. Kuppuswami Sastri, an

eloquent tribute to the deep and farflung influence of the learned Mahāmahopādhyāya.

PROF. K. R. PISHAROTI, M. A., Sanskrit Dept., Benaras Hindu University, Benares:—

I wish in the first place to convey my thanks to the promoters of this *Memorial Volume* for the invitation they have so kindly extended to me to join with them to do honour to the memory of the late Mahāmahopādhyāya Professor S. Kuppuswami Sastri, M. A., I. E. S., of the Presidency College, Madras. Far be it from me to undertake an appreciation of my *Guru* as a scholar and thinker: I am not scholar enough for that. But still I wish to pay humble homage to the memory of that distinguished scholar, whose *Śiṣya* I have the honour to be.

We who took our Sanskrit Honours final examination in 1915, had the honour, along with our seniors, to welcome Sri Kuppuswami Sastri to the Chair of Sanskrit in the Presidency College; and it is our feeling that he always had a soft corner for us, as we formed his first batch of students, our seniors having their loyalty divided between Prof. Rangachari and Kuppuswami Sastri. The former made us realise, to the extent students could realise, the beauty and glory of the *Daivī Vāk*, while the latter opened our eyes to the depth and profundity of the same; and while we admired both, Prof. Rangachari claimed our love and Prof. Sastri compelled our respect.

Prof. Rangachari was punctual to the minute, but Prof. Sastri always rose above the limitations of time. Any Sanskrit Pandit or any Sanskrit theme would engross his attention and he would forget his class and his lectures. It was to be his last lecture for us, about the middle of March 1915. Silly fellows that we were, we thought that *then* our Professor would give us some examination tips. The lecture was to begin at 12 noon and we were there, all the eight of us. It was 12-30, then 1, then 2, then 3, but there was no Professor in sight. At about 3. 30 P. M. we sighted the familiar rickshaw-man at the southern extremity of the beach road, proceeding not necessarily slowly, but certainly not in a hurry. At 4 P. M. he entered the class and after his usual apologies for being late, began his lecture on a topic connected with the *ways of knowing*, which he said was very important. The class ran on for two full hours without a break and then he said he would stop, if *we* were tired. Crows were not rare even then and

two of them cried out, 'No, Sir, we are not tired', while another blurted out, 'We are tired'. Prof. Sastri then turned towards him and said that if Mr. X was tired he might go home and added that he knew that he came from a long distance cycling and that he must return home, before lighting-up time. Well, to our relief he closed his lecture at 6-30 P. M. and he wished us all good luck in our examinations. These began and ended, but for these this last lecture was not of any use. On being questioned about it, he smiled and said, 'I wanted to give you at least one real *Sāstraic* lecture'.

In the paroxysms of post-examination days, we approached both the Professors one after another and both alike cheered us by their comforting words. Prof. Rangachari said, 'Friends, don't you worry. You have all passed. Go home and enjoy what rest you can and brace yourselves up for the ills and travails of life'. Prof. Sastri said, 'Why all this anxiety? My students never fail'. And both the Professors gave us the same piece of advice on parting, couched of course in different words, which may be summed up thus: 'For heaven's sake, don't presume you are masters of Sanskrit. Far from it. You have now become merely *adhikārins* for Sanskrit study, neither more nor less. The vast ocean of Sanskrit learning lies before you. We have given you a few lessons in swimming and rowing and you have been playing about the margin of the waters, in the foam and froth of the beach'. Little did we then realise the truth of those words of wisdom that flowed from the lips of those great teachers and thinkers, at whose feet we sat and listened day after day.

Prof. Sastri transcended the limitations of text-books and syllabuses, as he did those of time. As students we often felt irritated, but we could not afford to get angry. His ideal was that his students must become as proficient as himself: he failed to recognise capacity differences in individuals and he must to some extent have been disillusioned in the case of the majority of his students. As a matter of fact, his lectures generally flowed over the heads of his students, without making much of an impression; but such of us as have retained our notes of his lectures do feel that even in that cursory form, they are better than many so-called standard treatises on the subject. That, indeed, has been my experience and some of us do live even now on those lecture notes of ours—I mean no offence to anybody. Heavy and ponderous, as if weighed

down by the weight of his learning and wisdom, his discourses are seldom digested by average student. And this feature arises not from lack of clarity of thought, but from a conscious desire to be correct in substance and accurate in expression. His ideas are always definite, and his expression, soaked in Sastraic terminology, is necessarily *Vyutpanna*. He never cares to make himself easily understandable, but he is particular that the demands of exactitude are satisfied.

The late Professor always lived for Sanskrit learning, and one may even doubt if he was interested in any other aspect of human life. During the whole period of a little over a generation, he inquired of the writer only once about his family affairs, and the concern he then expressed was so genuine and sincere that it brought tears into his eyes, particularly when he said, 'I tell you, Pisharoti, I shall never excuse myself if you suffer for lack of help, so long as I am here and alive. Remember you are mine. Don't fail to indent on my services whenever you want them.' I know that he was only too ready to do what he promised.

Prof. Sastri had great love for his students, only he never allowed them to know it. In that respect he was like the traditional Hindu father, who hid his love for his son, lest he should for that reason come to grief. I have seen him in great pain, simply because this or that student of his did not come up to the standard expected of him. He severely chastised a colleague of his for insulting his student and asked him to tender an open apology. He gave a wholesome peice of advice to another colleague of his, when he said, 'Gentleman, I wish to impress upon you one fact: please set questions on books with which you have at least '*Sparsa-sambandha*', and another he admonished by saying, 'If we were as strict as you have been now, you would not have had occasion to be strict'. He is intolerant of the mistakes of those who professed to be scholars, but those of his students, he would quietly correct and say they were merely slips. He was always ready to offer fulsome praise for the merits of his students, chastise them for their carelessness, and laugh at them for their follies and mistakes. Thus appears to me my *Guru*, as I look back through a period of thirty years, majestic and stately, simple and affable, *adhr̥ṣya* yet *abhigamya*.

Possessed of a high order of scholarship in almost every orthodox śāstra, he was alike at home both in the midst of

orthodox Pandits and modern scholars. In the field of textual criticism and of modern historical criticism, in the realm of estimative survey of authors and works, he was unique—a feature which his students know very well. None, indeed can command that amount of wealth and variety of opinions on any given topic he had occasion to handle, *Alamkara* or *Vyākaraṇa*, *Vedānta* or *Mīmāṃsā*, *Nyāya* or *Vaiśeṣika*; and none can equal him in assimilating the varied views and opinions and in expounding them in such forceful and masterly manner. Rare is the type of scholarship which combines depth with width and both with shrewd critical acumen. Prof. Sastri is dead, but his memory is bound to live for ever in the minds of his students.

If South India has today witnessed a renaissance of Sanskrit studies, if South India has today produced scholars trained in modern methods of study and research, if today South India has been able to make any contribution to the elucidation and interpretation of Sanskrit learning, that is undoubtedly due to the drive and personality of Prof. S. Kuppuswami Sastri. He is the founder of the South Indian Sanskrit School, and every Sanskritist of note here hastens to claim direct or indirect discipleship of that great *savant*. Rich in learning, rich in disciples, rich in honour, rich in glory, Prof. Sastri has passed away, leaving a blank which cannot be easily filled up. Let us think of him as a noble ideal, forget his weaknesses if he had any, and strive as best as we can to carry forward the glowing torch of learning and wisdom into our future, in whatever form the *Great Giver* of all may ordain it for us. May his soul rest for ever in eternal peace and may he shine for ever a pole-star to guide us in the discharge of our duties!

Om Śāntiḥ

Om Śāntiḥ

Om Śāntiḥ

PROF. C. KUNHAN RAJA, Head of the Sanskrit Dept.,
University of Madras:—

It is a little over twenty-eight years ago that I saw Prof. Kuppuswami Sastriar for the first time, when I interviewed him in his room in the Presidency College in July 1915, in connection with my admission to the Sanskrit Honours Classes of that college. The impression that he produced on me remains quite indelibly in my mind even now; it has only grown clearer and steadier with the lapse of time. Being the

only student in the class (perhaps that was the sole instance for such a position) I had more opportunities of meeting him and moving close to him as a student for the three years when I was in the college, than I would otherwise have had.

Thereafter, in prosecuting my higher studies and getting trained in research methods, in earning some experience in other Universities and in travelling in foreign countries, in utilising my time profitably before I was properly established in a responsible place, in securing a position where I could serve the cause of higher education and where I could do some useful research work, in all these matters he was my sole guide and support. Even after I started my academic career in the position which I now occupy, he ever lavished his kindness on me by guiding me properly, by warning me when dangers were ahead, by even reprimanding me when he found me straying away from the right path.

His magnanimity, broad heart, prodigal intellect, profound scholarship, all-encompassing genius, steadfast adherence to truth, courageous stand against injustice, unshakable faith in the rightness of his cause and fearless devotion to his noble task, undismayed by defeats that were always transitory, and unswerved from the straight path by any glamour of profit in success, never bowing before might and ever ready to come down to help those who have fallen, he earned a legitimate title for the appellation of greatness through his spotless life. His ambitions were ever for what is elevated; he worked steadily to achieve his ambitions.

Many a devoted student of his, and there are many such and I count myself as one among them, is in his present position with opportunities for success, through his support. No one has come to any regret as a result of anything that he has done or meant to do. His advice and guidance were ever available; active help in any form was never denied. The success of his students was his greatest pride and joy in life. The high official position which he held in the academic sphere, his friendship and intimacy with persons eminent in public life, the many opportunities that he had for rising higher, in all such matters he considered himself as having done justice to them only by having trained a number of students who would accomplish something useful in consequence of such training.

Perhaps it may be that one who has moved so very intimately with him for such a long time is at a disadvantage in

grasping what is really great and noble in him, clear from the lesser counts which are apt to figure more prominent in the normal life of any eminent personality. What is really great and noble in an individual is what will survive the lapse of time, not what is most obvious in his life time. In the case of Patañjali and Bhartṛhari, in the case of Śābara and Kumārila and Prabhākara, in the case of Vātsyāyana and Udayanācārya, in the case of Ānandavardhana and Abhinavagupta, in the case of Śankara and Vācaspati, what is truly great in their gift has been crystallised, and the commonplace in their normal life has been filtered away in the course of time. In the case of one who has not had the privilege of moving with him with such intimacy has an equal, perhaps a greater, disadvantage in that the conspicuous commonplace that is inevitable in the life of any individual may shroud the glow of greatness and may tend to produce an impression quite different from what the true picture is.

Unobscured by the personal advantages I have received through his many, never failing kindnesses, not at all blurred by the glares of momentary emotional outbursts, I am proud to say that I have been able to maintain in myself a persisting impression of his great personality during such a long time, and I am not incapable of abstracting myself from the disturbing conditions of proximity in time and location, so as to have a really detached and objective judgment. It is that continuous, undecaying, undiminishing impression which I am here trying to record. Many persons shed lurid lights during their life time; but they may not have a personality to survive their physical existence, which will keep up the light even after the material body has disappeared. In the case of a great man, his body may fall, but his personality and the light which he shed continue steady. The Professor's demise does not remove the Professor from among us.

He had read much; he had understood more; and he had thought even more. What he had actually written out is not much. But he had distributed a great treasure among a large number of his disciples as a sacred trust, in the hope that they would preserve what he had earned. He had planned many things; he had laid their foundations very firm. He is the starting point of an Institution in which his students and his other collaborators are the members; he is the founder of a school; he is the inspiration for a new approach to thought

and study. What he has started cannot be stopped; it must and will move. Ancient Ācāryas continue to live even now and will ever live through the institutions, through the schools, through the new approaches to thought and study, which they have inaugurated. So will our Professor.

SRI K. S. RAMASWAMI SASTRI, Oriental Institute, Baroda :—

The premature and very sad demise of the late Mahāmahopādhyāya Professor S. Kuppuswami Sastriar comes as a rude shock to the vast group of his disciples, friends and admirers who deeply mourn to-day the loss of their loving and lovable revered Professor.

Sastriar's death is indeed a great National loss inasmuch as the country is to-day poorer by the loss of such a great savant of Oriental culture and learning.

He was a rare combination of sound scholarship in Shastric lore with Western methods of criticism. His whole life was dedicated to the enhancement of Sanskrit scholarship in South, and if Sanskrit has attained its high position in the academic institutions of the South, the entire credit goes to Sastriar.

In the beginning of this century when the study of Sanskrit was much neglected throughout South India even from the most orthodox classes, and original works in Sastras had hardly any charm for the people who were much after studying English, it was Professor Kuppuswami Sastriar who by his constant zeal and indefatigable efforts brought an era of revival in Sanskrit studies and as a consequence the six systems of Indian Philosophy again obtained their rightful place in this branch of Oriental learning.

Being himself an erudite scholar of no mean order in his days, he had acquired mastery in all the Sastras at the feet of great learned Ācāryas of his days and as such had attracted many students from all parts of the country to the two eminent Sanskrit Colleges of Madras and Tiruvadi, where he worked as Principal. Many of them to-day are enjoying high positions in the Presidency as well as elsewhere. His lucid and interesting exposition of abstruse subjects like Vedānta and Mīmāṃsā not only made these subjects easily assimilable to the students but also evoked in them a genuine and novel interest in these subjects. He was a past-master in the art of teaching and as such was so much engrossed and at

home in his subjects in the class that instead of being bored with the tough details of the various arguments his students felt under him the real joy of studying a subject in all its aspects.

In the year 1910 the late Professor was called upon to re-organize the mediocre Sanskrit institution at Tiruvadi and he carried out this work with great success in the teeth of general opposition from all quarters. He introduced the old and new systems of learning in all the four Sastras with the help of well-chosen and suitable scholars in each subject. The study of Sanskrit was popularised by him to such an extent that many people at times were attracted to join this institution casting aside their study in English.

The introduction of Oriental Titles examination and new Sanskrit Honours in the Madras University course are the great achievements of the late Professor's strenuous efforts and excellent leadership. They will go in the history of the University as the permanent monuments of his services to the cause of learning.

After re-instating Sanskrit learning to its original high pedestal of orthodox style of Pandit's lore the late Professor's energy was directed to another sphere of activity. He accepted the Chair of Professor of Sanskrit in the Presidency College, Madras, in 1914 wherefrom emerged a stream of Sanskrit scholars equipped with modern methods of criticism.

It was Sastriar who was chiefly instrumental in enriching the Oriental Manuscripts Library, Madras, with rare and unique manuscripts, *Abhinavabhāratī*, *Śṛṅgāraprakāśa*, etc., and guided several scholars in critical study and research based on these works. The scholarly editions of *Brahmasiddhi*, *Vibhramaviveka*, etc., and the publication of the "Journal of Oriental Research" and that of *Catalaogus Catalogorum* (by the Madras University) and similar other activities bear a living testimony to his great interest in the field of Oriental learning.

I was one of the devoted students of the late Sastriar in the Sanskrit College at Tiruvadi and I had the benefit of learning the *Mīmāṃsā Śāstra* sitting under his feet for several days and nights, for hours together.

I offer my humble 'Prajñamāñjali' to the departed great Ācārya known as the Mahāmahopādhyāya Kuppuswami

Sastriar and pray to God that his Soul may enjoy an everlasting Bliss in the state of 'Apunarāvṛtti' as a reward of his great services to the Goddess of Learning.

SRI O. K. ANANTALAKSHMI (MRS. P. G. G. IYER) :—

He was always a loving teacher and true friend. To think that all that wealth of learning has been snatched away from us! To his students he was always ready to give freely from his abundance—we could always drink to our heart's content from that clear and free-flowing stream. My husband and I used to dream of that day when we could avail ourselves of the inspiration of great learning—sit at his feet together—But he has gone before—my health and my hopes have failed me—and the fountain at which we hoped to quench our thirst has ceased to flow.

I can see my Professor as he was then ज्वलन्निव ब्रह्ममयेन तेजसा, the piercing glance of his eyes as he came striding into our class. He told us once, when we met him a few years ago that he had come to feel that he had set too great a value on intellectual attainment to the neglect of other things. If he did, small blame to him, for when the Goddess marks a mortal for her own as she did, who can resist her?

DR. A. SANKARAN, M.A., PH.D., Professor of Sanskrit and Comparative Philology, Presidency College, Madras :—

श्रीः

ओं श्रीगुरुभ्यो नमः

चर्चन्तं शास्त्रिशास्त्रीति विरसं विरसाक्षरम् ।

आरुह्य लघुताशाखां वन्दे शङ्करपिङ्गलम् ॥

वाचस्पतिरुतं धारये तनुवाग्निभवो भवन् ।

तत्कृतैर्बुद्धिमागल्य चापलाय प्रदर्शितः ॥

तुङ्गस्थे तनुनायके विदि गुरौ खेलं च घट्यां स्थिते

लग्ने नृद्वयके पुनर्वसुयुते कन्यां गते पूषणि¹ ।

प्रोद्गीता निखिला विनीतसमिधः कर्तुं गजेन्द्रारणे-

योगे ब्रह्ममिते² ऽजानि प्रभुतया प्रख्यातशिष्यं महः ॥

I owe my present position and status as a student of Sanskrit to the kindness and help that I received from the distin-

1. The words कन्यां गते पूषणि accidentally indicate that he was like Karna.

2. विरिञ्चियोग

guished and revered Professor—Mahāmahopādhyāya S. Kuppuswami Sastriar; and being unable to pay homage to his sacred memory in any other form I shall relate hereunder a few incidents in his life as I knew or heard from him and other sources, in the hope that, just like the repeating of the Bhagavannāma, the recital of the Guru's life and work will free me of my sins and shortcomings and inspire the better part in me.

He was the ninth child of his mother; and having lost a number of children before him, his parents called him 'Kuppuswami'.¹ His fond mother—a student of Sanskrit—who unfortunately survived him, insisted that her son should be given, besides English education, Sanskrit education in the traditional style. Thus he learnt before he completed the High school course, the Kāvyaś, Nāṭakas, the Muktāvalī and the Dinakarī under his uncle and the Siddhānta Kaumudī and Manoramā under Sri Nilakantha Sastri of Tiruvadi. He was permitted to attend the Tamil classes during the hours allotted to Sanskrit. He had his College course in the St. Peter's College, Tanjore, and he attended College only for three and a half days in the week. He returned home—to Ganapati-agraharam—every Thursday afternoon and stayed there till the next Monday. There he learnt advanced Nyāya and the whole of the Advaita Vedānta under a Sannyāsin who in his advanced age studied again the Brahmānandīya under Mahāmahopādhyāya Raju Sastrigal to be able to teach it to his astute and precocious pupil. The Sannyāsin insisted on his doing Devatār-cana daily, if he should be taught the Bhāṣyas of Śrī Bhagavatpāda, and from the age of seventeen he was doing daily worship. He completed the Vedānta course by the time he passed his B. A. in 1900-01;² and he subsequently studied Mīmāṃsā under the same teacher.

Like many graduates he too had his period of uncertainty regarding his profession. He underwent the Law Course at

1. कुप्य means a base-metal and कुपूय (कपूय) contemptible. कुपूय drops the 'ya' just like the word पानीय; and to compensate for the loss 'प' is doubled-Kuppu. By the loss of the middle vowel it changes into कुप्य.

2. In the B.A. Degree Examination in the paper on Prescribed Texts, etc., he answered only one question out of many in the form of a Sastraic discussion on Vāmana's definition of poetry, but he was placed in the first class and second in rank in the Presidency in Sanskrit.

Trivandrum where he had a neighbour, a Tahsildar, just retired, by name Nanu Sastrigal who started life as a Sanskrit Pandit and who was clever in playing cards. This elderly neighbour retained his virility and spent many late hours with Sastriar discussing many knotty points in the Advaita Siddhi and the Brahmanandiya. The old man—I was told—showed a rare joy in his company. He passed the M. A. Degree Examination in Sanskrit in 1904-5 and was delivering occasional lectures on Vedānta in Mylapore. It was about this time that he came into contact with the late Hon'ble Mr. V. Krishnaswami Ayyar, who, like the late Sir Ashtosh Mukherjee, had a keen perception and appreciation of talent. He was struck with Sastriar's rare scholarship and keen intellect, and by his persuasion he made him take a solemn resolve to dedicate his life for the spread of Sanskrit, blessed him and appointed him Principal of the Madras Sanskrit College which he proposed to start. Mr. Krishnaswami Ayyar received little help in his venture from the public with the exception of Mr. (Sir) C. P. Ramaswami Ayyar. He did not worry about it; and the working of the institution and the organization of the teaching was left in the unfettered charge of Sastriar. Sastriar's first pupils were already Pandits having studied advanced Vyākaraṇa and the Nyāya Prakaraṇas at Chidambaram, Chittur (Cochin) and other places, and some of them were nearly as old as himself. His colleagues were Pandits of repute, and the young Principal had to teach to these advanced pupils and supervise the teaching of his colleagues. He proved equal to his task, and amply repaid the trust reposed in him by the founder. By sheer ability and hard work he mastered all the Śāstras, taught them to his pupils and conducted "Review Classes" in which he held free discussions on all the subjects of the prescribed courses in Mīmāṃsā, Vedānta, and the Smṛtis, held private classes in advanced Nyāya and also lectured to private students preparing for the M.A. Degree. In a few years, his ability and work as a teacher was so much admired that the late Sir Subrahmanya Ayyar in 1909 decided to recommend his name to Government for the award of the title of "Mahamahopādhyāya". Accidentally he disclosed it to Sastriar and with great difficulty Sastriar persuaded him to keep back his recommendation and requested him to recommend instead his first colleague, Pandit Chandrasekhara Sastrigal upon whom was soon conferred the title of "Mahamahopādhyāya."

From this time onwards he developed an affection and love for his pupils almost to a fault. He regarded his students as a whetting-stone for sharpening his intellect and he even said that "his pupils were his teachers." He meant thereby that he acquired the highest standard of proficiency in the Śāstras in order to teach them to their satisfaction. His passion for teaching was responsible for this trait in his character and it was almost an article of faith with him. In the year 1919, when his name was considered for promotion to the Indian educational service, he was asked by the Government of India to produce a testimonial. He then replied that he had no written testimonial, and the only testimonial that he had could not be sent to Delhi as it was a costly affair, and that was in the shape of the numerous students who had passed through his hands.

This trait or feeling of Sastriar is an enigma to many and some have even laughed within their sleeves. Let me explain it by narrating the following incident. When I was a teacher in the Madras Sanskrit College for over a year, in the beginning of March 1927 the students put to me a question regarding a well-known section in the Śābara Bhāṣya on the sūtra 1-1-5 *vis.*, the Vṛttikāra Grantha. 'Who was the Vṛttikāra, Upavarṣa or Bodhāyana? Was the text a verbal extract from the Vṛtti? and what was the extent of the Vṛttikāra Grantha? I was not sure of my ground and I told them I would consult Professor Sastriar and tell them in a day or two. I went to Sastriar on three evenings, but he could not find the time to discuss this matter, and he asked me to come the next day when he would surely keep himself free. The examination was fast approaching and the students were eager to get an answer. That morning with the thought that I would have to face the anxious students during the day, I sat down with the text and a few relevant books that I had. Bare fact and no colour. I made the usual bow to the Guru and as in a flash I came by two texts—one from the Śrī Śābarabhāṣya-context itself and another from Śrī Śankara's Brahmasūtrabhāṣya on the Sūtra एक आत्मनः शरीरे भावात् (III-3-53) forming two incontrovertible evidences to decide the question. I gave my reply to the students in the class and went rather exuberantly to the Presidency College in the evening. As usual I was waiting till 8 P.M., till he finished his routine Mss. library office work, and he rose to start home saying that we might talk on my query as we

walked along the beach. With the freedom that was allowed to me I requested him to sit down and face me with the evidences that I had in my possession. He replied 'Doesn't matter. I have considered the question, we shall walk along.' As we were walking along the Marina he gave the same view as I had, but the reasons were not full and convincing to me. Then I cited my two texts and asked him if my reading of the text from the Śābarabhāṣya was not correct. He was immensely pleased and he told me "I had recently put this question in the Mysore Vidwan Examination and though I had studied these texts a number of times and for a long time, this did not occur to me, but it had occurred to you;" and I can never forget what followed in Tamil.

“அப்பா, சங்கர, நீ அந்த ஸம்ஸ்கிருத காலேஜில் சைதன்யத் தோடு கூடயிருந்து வேலை செய்கிறாயே. என்னவோ, சந்தோஷம்.”

I never got a better certificate and what doubt that I owed it to the students in the Mylapore Sanskrit College? He had told me that his Acharya—the Sannyāsin—had expressed the same sentiment about him on many occasions when he was learning Vedānta under him. I had a similar instance some years later, but hush! Looking back probably I have reason to regret that I left the Sanskrit College soon after and now I am sad that Acharya is no more! I should incidentally mention also that I had then studied the Śrī Brahmasūtrabhāṣya only upto the Ānandamayādhikaraṇa (1.1.6) and that I got the text occurring in the third Adhyāya cited as evidence only from Sastriar's paper on Bodhāyana and Dramiḍācārya presented to the Madras Oriental Conference in 1924.

During the years 1908 and 1909 the courses of studies were being re-organized in the University of Madras, and the Oriental Titles and the Honours Degrees were newly instituted. Sastriar was a member of the University Committee for Oriental Studies, and he was primarily responsible for the framing of the Śiromaṇi and the Honours courses in Sanskrit. A word about the choice and the significance of the title 'Śiromaṇi'. It was suggested to him by the following verses of the founder of the Navadvip (Nadia) School of Indian Logic:—

अध्ययनभावनाभ्यां सारं निर्णीय निखिलतन्त्राणाम् ।

दीधितिमधिचिन्तामणि तनुते तार्किकशिरोमणिः श्रीमान् ॥

परबुद्धनयान्निवर्तमाना मननास्वाद्यरसा विशुद्धबोधैः ।

रघुनाथकवेरपेतदोषा कृतिरेषा विदुषां तनोतु मोदम् ॥

“Raghunātha Tarka Śiromaṇi ascertained the true import of all the Śāstras by his study and contemplation (or investigation) and wrote his *Didhiti* on the *Tattvacintāmaṇi* of Gangeśa Upādhyāya”. None but Raghunātha Śiromaṇi could have had the courage and the intellect to affirm that he had known ‘the true import of all the Śāstras’. Further he was a poet and an accurate thinker. Sastriar’s ideal was that the holder of this title should have a knowledge of all the Śāstras just like Raghunātha Tarka Śiromaṇi and be a crest-jewel of Hindu culture and society. During these years he had met many of the pandits in the Province and had taken a measure of them. He found that ordinarily their training and proficiency were one-sided, *i.e.*, if a pandit was proficient in *Vyākaraṇa* he knew nothing of *Nyāya*; or if he should accidentally know both, he did not know *Mīmāṃsā*; or if he knew the Śāstras, he could not construe a simple verse of *Kālidāsa*. Sastriar himself as a student was handicapped in his study of the *Vedānta* by the absence of the knowledge of *Mīmāṃsā*. He had a clear and comprehensive vision of his ideal, and he framed the Śiromaṇi course by introducing in the compulsory general part a minimum knowledge of *Vyākaraṇa*, *Nyāya*, *Mīmāṃsā*, *Veda*, *Smṛti* and *Poetry* and by having in the special part an intensive course in one of the principal Śāstras. Further to broaden their outlook and to equip them with a proper perspective, he introduced also *History of Literature and Language*. Again the study of the Śāstras in some branches like *Nyāya*, *Mīmāṃsā* and *Sāhitya* were confined to the later scholastic texts; and such classics like the *Dhvanyāloka*, the *Nyāyabhāṣya*, the *Kusumāñjali* of *Udayana* and the *Tantravārtika* of *Kumarila* were completely neglected or even unheard of. He prescribed these ancient texts in the various branches of study. Similarly in the Honours course, the general part consisted of *Grammar*, *Veda*, *Literature and Poetics* and *History of Literature*, and emphasis was laid on the new science of *Comparative Philology*. The various Śāstras were prescribed in the special part by rotation.

It is easy enough to frame courses and to prescribe textbooks. To teach them and to run successfully the courses are indeed a hard job. Sastriar by this time cultivated the

friendship of Sir P. S. Sivaswami Ayyar, and under his influence he was persuaded to accept the Principalship of the Tiruvadi Sanskrit College in 1910. He was the first Principal of the re-organised Sanskrit College, which was till then only a High School. When he proposed at a staff meeting the teaching of the Dhvanyāloka, a profound scholar of literature, *vis.*, Pandit (Mahāmahopādhyāya) R. V. Krishnamachariar threw out a 'challenge' saying 'the text is very corrupt, the commentary Locana is impossible to understand even for me; no one can undertake its teaching' and he cited as instance the Locana on the verse:—

शिखरिणि क्व नु नाम कियच्चिरं किमभिधानमसावकरोत्तपः ।

P. 49. Bombay Edition.

Sastriar readily took up the challenge, showed the correct reading of the text and explained it to the satisfaction of Pandit Krishnamachariar and others present. The reading and explanation that he then gave were subsequently found to be supported by the commentary, Anjana on the Locana which was acquired for the Government Oriental Manuscripts Library about 1919. Sastriar said that we should not fight shy of studying the ancient classics and run away for the reason that the texts were corrupt and difficult to restore and understand. It was our duty as teachers to understand and save them from undeserved neglect. His foresight and vision in this direction are best illustrated by this incident. In the year 1919 the first All-India Oriental Conference held at Poona was presided over by Sir R. G. Bhandarkar. He was past eighty years and was feeble in body. He had printed his presidential address and an advance copy of it was given to a few seated on the dais including Professor Sastriar. In it, Dr. Bhandarkar had deplored that in our universities the ancient classics of the creative period like the Dhvanyāloka, the Nyāya Bhāṣya, Kṣumāñjali and Tantravārtika had been completely left untouched. Professor Sastriar, when he seconded the proposal of Dr. Bhandarkar to the Presidential chair, referred to this remark and replied with some pardonable pride "Though I belong to the generation of the literary grandsons of the venerable President, in Madras I have prescribed these texts in the Śīromaṇi and Honours courses and I have taught them for about ten years." He carried this ideal of a liberal Sanskrit Education to the citadel of Sanskrit learning and bearded the lion in

his den. When Sir Sivaswami Ayyar was the Vice-Chancellor of the Benares Hindu University (1917-19), Professor Sastriar was elected a life-member of the University Court, and he was invited to offer his suggestions for the improvement of Sanskrit studies. He visited the Sanskrit College at Benares. A conference of the Pandits of Benares was called for and it was agreed that the proceedings should be conducted in Sanskrit. Sastriar expounded his ideas of a broad-based course and showed how, with honourable exceptions, the Pandits of Benares during the last 100 years had fallen from the old ideal and were pursuing their studies only in one direction, *i.e.*, one will be an expert in Vyākaraṇa, but would be unable to explain the simple Tarkasaṅgraha definition of Vyāpti (invariable concomitance). The proud Pandits of Benares were stung to the quick, and being unaccustomed to speak Sanskrit except in Sastraic discussions, in their helpless rage, called to their aid Pandit Madan Mohan Malaviya; and he, apologetically, began in Hindi to harangue on the greatness of Benares as a time-honoured centre of Sanskrit learning and concluded that no one from the barren South should impugn the Pandits of Benares. Professor Sastriar in his reply to the debate claimed that he too hailed from a no less distinguished land, the land of the three great Vedānta Āchāryas who gave the Soul to Sanskrit culture in India. His intention was not to disparage Benares as a seat of learning, but he quarrelled only against the latter-day system of the narrow pursuit of one Śāstra only. If to-day the Sanskrit courses at Benares have changed for the better it was not a little due to the wholesome advice that he gave in 1919. Some indulge in belittling the Śiromaṇi Title. The "Ācārya" examination of the Government Sanskrit College, Benares, has been regarded throughout Northern India as of the highest standard; and as Professor Sastriar had been an examiner for that for a number of years, I made a request to him in 1940 for his expert opinion as to whether one who had passed the "Āchārya" examination in Śrī Śāṅkara Vedānta of the Government Sanskrit College, Benares, could be considered equivalent to an Advaita Śiromaṇi of Madras. I got a written reply emphatically stating that as the Āchārya examination did not include the study of the Pañcapādikāvivarāṇa and the Brahmānandīya it could not be considered equal to the Advaita Śiromaṇi of Madras. As Principal of the Sanskrit College, Tiruvadi, by his teaching and the direction of the teaching of others he

raised the status and reputation of that institution to be one of the foremost centres of Oriental Learning in the Madras Presidency; and it was he that first introduced the Vidwan course in Tamil in that College. Here also he lectured to students appearing privately for the M.A. Degree examination in Sanskrit. He did not stay long at Tiruvadi. To run the Honours course at the Presidency College, a suitable successor to Prof. Rangachariar who preferred to retire prematurely had to be found. After a mild storm and after obtaining the consensus of opinion of seven public men in favour of Śrī S. Kuppuswami Sastri, the Government appointed him as Professor of Sanskrit and Comparative Philology in September 1914. That was our luck. With the devotion and fervour of a religious reformer he discharged his Professorial duties till the day of his retirement from the Presidency College. His teaching was not confined to the regular undergraduate Honours students. He permitted some others like the Research students to attend his lectures on the special subjects which they had not studied in the College course; and he taught also some half-a-dozen of us, who were already employed, advanced Nyaya—Vyutpattivāda—between 6 and 8 P.M., for three days in the week for more than two years (1926 to 1928). The dullest of his pupils did not feel difficulty in the subjects that he handled, and the rest were benefited to the full extent of their ability and work. True to the ideal of the “Ācārya” portrayed in the Chandogya Upaniṣad Bhāṣya under आचार्यवान् पुरुषा वेद he endeavoured to lead us from darkness to light, from the wilderness to the city.

It was soon admitted even by his critics that he was an excellent teacher of Sanskrit, but there were some who honestly doubted his capacity to teach Comparative Philology. Among them was Professor Mark Hunter, the champion and expert in Comparative Philology, and a real power in all University affairs. Professor Sastriar mastered all the available books on Comparative Philology and soon became an expert in it. That was not always readily admitted; but it received dramatic recognition once. In 1916 there was a meeting of a University committee on Philology consisting of Professors Mark Hunter, Crawford, Mark Collins and Kuppuswami Sastri. In the course of the discussion, Professor Mark Hunter said that Karl Brugmann did not treat of the Principle of “Haplology” in his famous Comparative Grammar of the Indo-Germanic

languages. Professor Sastriar said that he had dealt with it. Professor Mark Hunter with an air of certainty born of his devotion to that subject looked to his colleagues particularly Professor Crawford for support. They naturally nodded assent, but Professor Sastriar would not yield. Mr. Mark Hunter immediately sent for the books, looked over the contents and indexes and when he did not find the name "Haplology" trotted out the five volumes before the Professor. In a trice the Professor quietly showed that Brugmann had dealt with the same subject under a different head, *viz.*, "Loss of syllable by Dissimilation" Mr. Mark Hunter read the section, and to his dismay he found the same definition and the same examples as for "Haplology". Professor Mark Hunter was generous in appreciating scholarship in any one and before he left for Burma to be Director of Public Instruction, in 1918 he heartily expressed to Mr. K. V. Subba Ayyar, the then Junior Professor of English, his great admiration of Sastriar's expert knowledge of Comparative Philology. Professor Sastriar developed "a philological imagination" and was keeping himself very well-informed and up-to-date throughout his career. A Professor of English (now retired) had to teach this subject to the English Honours Students, and after a laborious and fruitless hunt he sought the help of Professor Sastriar and learnt from him all about Sonant Nasals, especially Long Sonant Nasals. I believe that he will gladly corroborate my statement. Professor Sastriar set great store by the latter half of his official designation, and he used to say that if he should be asked to choose one of the two parts, he would undoubtedly prefer to be called Professor of Comparative Philology and to leave out Sanskrit. He insisted on a high standard of teaching and examination in Comparative Philology; and the Madras University Sanskrit Honours Degree was unequalled in this respect by any of the degrees in other Universities in India, and this was solely due to the teaching of Professor Kuppuswami Sastriar.

He was the Chairman of the Boards of Examiners for the Oriental Titles and the Honours Degree much longer than anybody else. He was a frequent examiner in the major Universities in India, Calcutta, Benares, Allahabad, the Punjab, Bombay and Mysore, and in some years he was also examiner to the Public Service Commission, Delhi. As an examiner his keen desire was to see that proper standards were maintained

in the conduct of the Oriental Titles and the Sanskrit Honours examinations. On the Oriental Board there were some old men who could not easily adapt themselves to the requirements of a University Examination. In framing questions, some would leave out a whole book or important portions, some others would ask questions from nook and corner, and some would set optional questions of uneven weight. He set right all these defects and conducted the meetings with great dignity; and while two examiners would be engaged, each in disputing the view point of the other, Professor Sastriar as Chairman would quietly remodel and rewrite the questions, and would satisfy both the disputants. On the five days that he spent on the meetings of the Oriental Titles Board every year, he conducted in a sense a small school or a short course for the elderly Pandits and educated them on how and what to teach and what to expect from the candidates. On the Honours Board he used to explain the significance of, and the answers to, the various questions and pull up any examiner who was remiss in his duties. It was a real education to be an examiner in a board of which he was the Chairman. As an examiner he was generally liberal in marking and kind to the unfortunate who were just below the pass minimum. But he never allowed or tolerated the pushing up of a candidate from the Second to the First class by giving even one grace mark. Once when a Teacher of a University proposed a resolution to raise some candidates in a Science subject from the Second to the First class, he gently rebuked him and pointed out to him that such a course would throw open the gates of favouritism.

He was ready to admit the merit of any Pandit, but he was very jealous of any Pandit, however eminent, appearing as having knowledge of subjects which he did not have, and he would leave no opportunity to expose any conceit or presumption. He had a supreme self-confidence in his judgment in this respect. Once during the visit of H. R. H. the Prince of Wales to Madras in 1921, Khilats were presented to a few eminent Pandits of whom Mahamahopādhyāya Desikacharya of Tirupati was one. The names of the recipients were decided by a small committee presided over by Sir K. Srinivasa Ayyangar, a Member of the Executive Council and the Vice-Chancellor of the Madras University. A few days before the actual presentation, Sir K. Srinivasa

Ayyangar had prepared a typewritten Schedule in which the Śāstras or subjects in which the recipients were eminent were also given. When this schedule was passed to the members for perusal, Professor Sastriar found against the name of Mahamahopādhyāya Kapisthala Desikachariar the subjects, Nyāya and Mīmāṃsā, and he took out his pen and changed Mīmāṃsā into Vedānta. Sir K. Srinivasa Ayyangar got naturally offended and affirmed that he had correct knowledge of the qualifications of the recipients indicating by his tone that Sastriar's action was exceptionable. Professor Sastriar with self-control firmly replied "True; Mr. Desikachariar will surely go to Madras to receive the Khilat; please then ask him to say in my presence that he is proficient in Mīmāṃsā".

By the year 1919-20, his reputation as a Professor was very high. When the question of the promotion of the members of Provincial Service to the Indian Educational Service was being considered—I believe it is not a breach of propriety to say it from this distance—a very balanced statesman in Madras wrote to his friends in Delhi and London "It speaks of the defective organisation of the Indian Educational Service that a scholar of the eminence and ability of Professor S. Kuppuswamy Sastri was not recruited direct to the Indian Educational Service". He was easily promoted, and he had the distinction of being the Professor of Sanskrit and Comparative Philology, Presidency College, Madras, to hold a permanent place in the Indian Educational Service.

Professor Sastriar was ex-officio Curator of the Government Oriental Manuscripts Library from 1914 and he continued till 1936. During the years 1914 to 1921 he worked a peripatetic party and collected a vast number of rare and valuable manuscripts in Sanskrit and all the South Indian languages, and was largely responsible for making the Madras Government Library the 'best of its kind' in the whole of India. In the absence of a separate publication section, he made only a slow progress in the publication of standard classics. Though delayed, his edition of Maṇḍana Miśra's Brahmasiddhi on Advaita Vedānta with a learned historical and critical introduction and numerous indexes including the identification of quotations is a model of editorial skill and scholarly achievement. "The elephant does not lay eggs like the ostrich". He gave a fore taste of this skill as early as 1910-11 in editing the Adhvara Mīmāṃsā

Kutūhala Vṛtti and the six volumes of Śrī Śankara's Bhāṣya on the Brahma Sūtras and the Brhadāranyaka Upaniṣad in the Memorial edition of the Śrī Vāṇī Vilās Press, Srirangam. Nowhere else do we find such accurate punctuation of classical texts as in those six volumes. The routine publication of the Descriptive Catalogues and the restoration work were systematically carried on. These publications alone run to seventy thick volumes during his period of office, and the Descriptive Catalogues of the Madras Government Oriental Manuscripts Library are reputed to be a class by themselves.

He had a great affection for his pupils and he rejoiced to see them well-placed in life. He actively helped two of his students in getting the Government of India Scholarship for higher studies in England. In a difficult time (1921) when the University Research students had gained a reputation that they used the studentship just to fill a period of unemployment and resigned as soon as they got some permanent footing and when the University decided to reduce the number of the awards from 8 to 2, Sastriar, through the kindness of Professor (Sir) Ramunni Menon, got for me one of the two awards. I was fortunate that I completed the full period of three years as a Research student in the University. In those years the Madras University had not much to its credit on the side of research publications. Prof. Sastriar along with a few others hit on the idea of instituting the Research Degrees of Ph.D. and D. Sc., and in framing the regulations included the clause "that every thesis approved for the Doctor's Degree shall be published by the University" implying that the standard of the thesis aimed at was that it should be fit for a University publication. Later on, however, "shall" was changed to "may" by the University authorities and many a good thesis was published elsewhere or not published at all. He always showed that my aim as a Research Student should be to submit my thesis for the Ph.D. Degree. He gave me all facilities of the Library in the Presidency College, restored many a corrupt passage in the manuscripts that I had to study and explained many an obscure text. He would never go to sleep without solving any textual problem. He did the same work with many research students and a few others, and fostered and fed research work in Madras. He carefully revised all the papers, theses and books written by his many pupils and closely watched their progress as scholars. He

“SVADOṢA-PARADOṢA-VIT”*

BY

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I thank the Committee of the Samskr̥ta Academy for the honour they have done me in asking me to inaugurate the Rt. Hon'ble V. S. Srinivasa Sastri Rāmāyaṇa Lecture with a paper in English. The Lectureship is a very fitting memorial to Sastriar who had a deep love and reverence for our national epic—he was a man of one book as he used often to say—and in particular to his Lectures on the Rāmāyaṇa embodying as they do the results of a profound and life-long study of Vālmiki. They were the last, not least, of his great services to his countrymen, and it is very appropriate that the Samskr̥ta Academy under whose auspices they were delivered should encourage Rāmāyaṇa scholarship and research by instituting this annual Lectureship in memory of his services to the Academy. But how the learned Academicians came to pitch upon me for inaugurating the series is more than I can tell. I can only suppose that they proceeded on the *lucus a non lucendo* principle, the principle of discordant etymology or explanation by contraries. A grove in Latin is called *lucus* from *lucere*, to shine, meaning a place resplendent with light, because it does *not* shine there! Similarly, I am asked to deliver this first address in remembrance of Sastriar's Lectures because I have *not* heard any of them! And while many of you knew Sastriar intimately, my contacts with him were few and brief, and I mostly worshipped him from a distance. However, by the courtesy of the Committee, I have had the privilege of *reading* the whole set of Lectures and perusing Sastriar's own notes of authorities cited, and I should like to say what a deep impression the Lectures make on a reader. I know of only two other series of Lectures delivered in Madras which Sastriar's can be compared with, Dr. Miller's Lectures on Shakespeare—what we used to call criticism lessons, and Professor Rangacharya's discourses on the Gītā. The mere

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labour involved in preparing the Lectures, illustrated by hundreds of verses from Vālmīki, and the concentration bestowed, are prodigious, and can be appreciated only by the learned.

विद्वानेव हि जानाति विद्वज्जनपरिश्रमम् ।

When we remember that week in week out Sastriar was at it for seven months, we may well marvel at the achievement at his age of such a well-rounded series of character studies in the Rāmāyaṇa. Sastriar wrote and spoke English as to the manner born. He was a master of English prose and no mean Sanskrit scholar, as his beautiful translations of long and difficult, melodious and moving passages in Vālmīki testify. His gifts of selection and presentation, and of apt phrasing which rose to his lips without effort, were unique. He tells you that he hardly expects to carry you with him in what he says, and then you find yourself carried along by the sheer weight and persuasiveness of his talk. Criticism for the time is disarmed—

कस्य नाराध्यते चित्तमुद्यतासेरेरेरपि ।

IV. iii. 34.

‘Would charm the spirit of a foe
Whose sword is raised for mortal blow.’ (Griffith)

Above all, the Lectures are charged with a high moral fervour. Sastriar delighted in posing ethical problems, and he never let slip an opening in his exposition of the Poet to drive moral lessons home. His large and varied experience and his profound wisdom invest these with an authority all its own, and I venture to think that the ethical and moral teaching in the Lectures will be found to be not the least of the elements of permanent value in the book. Having read the typescript from end to end, may I say a word in praise of the stenographers* whose labour of love has preserved the spoken word for us intact? You will all join with me in congratulating the Academy on its decision to publish the Lectures, and in hoping that the Committee may be enabled to bring out the book soon, if possible before the anniversary of this Lectureship comes round.

For my paper this evening the Committee kindly let me choose my own subject, and I thought I could not do better

* Sri V. Duraiswami, B.A., in particular.—Eds.

than attempt an illustration of one of the myriad and manifold virtues of Rāma अनन्तकल्याणगुणाः—which has been in my mind for a long time. The virtue I refer to is “स्वदोषरदोषवित्” occurring in the opening sarga of Ayodhyākāṇḍa, verse 24. The meaning of the phrase is that Rāma had a knowledge of his own as well as of others’ failings, that is to say, that no one was more aware than Rāma of his own faults. In illustration of this rarest of human virtues, Govindarāja cites Rāma’s words to Vibhīṣaṇa about Bharata’s entreaty at Citrakūṭa

शिरसा याचतो यस्य वचनं न कृतं मया ।

VI. cxxiv. 19.

Rāma was acutely conscious of his failure to grant Bharata’s prayer that he, Rāma, should return to Ayodhyā. I do not know that this could be accounted a ‘doṣa’ in Rāma, but doubtless the commentator cites it because Rāma himself mentions it. I wish to draw attention to a ‘doṣa’ which lies at the very threshold of the Rāmāyaṇa history and which for that reason is apt to be overlooked. For a proper appreciation of it, it is necessary to exhibit it in its setting at some length. But before I do so, let me seek your indulgence and ask you to look upon any views I advance not as propositions put forward dogmatically, but in the light of doubts and difficulties formulated for your consideration.

When Daśaratha was old and full of days, he having previously conferred with his ministers made up his mind to crown Rāma heir to the throne. He convoked the brāhmins and the princes and nobles of the realm and the commonalty and put the proposition to them. They said, in the words of the Campū—

देवे स्थितेऽपि तनयंतव रामभद्रं

लोकः स्वयं भजतु नाम किमत्र चित्रम् ।

चन्द्रं विना तदुपलम्भनहेनुभूतं

क्षीरोदमाश्रयति किं तृषितश्चकोरः ॥

ii. 6.

By the acclamation of the people Rāma was formally designated his father’s coadjutor. The king announced—

चैत्रः श्रीमानयं मासः पुण्यः पुष्पितकाननः ।

and charged Vasiṣṭha and Vāmadeva to take order for the coronation,

यौवराज्याय रामस्य सर्वमेवोपकल्प्यताम् ॥

II. iii. 4.

The two purohīts there and then issued commands to Sumantra and the great officers of state to get everything ready for the great ceremony to take place on the following morning, and reported that the arrangements were complete. The 'pariṣad' was still in session, and the king summoned Rāma to attend at it. When he came, the king solemnly proclaimed that he was to be crowned heir to the throne on the morrow when the moon would be in auspicious conjunction with the asterism of Puṣya. He delivered to Rāma a charge such as Kaśyapa might have given to Devendra, or David to Solomon. Many considerations, he said, marked Rāma out for the succession, but the chiefest that weighed with him was that by the graces of his own character the Prince had found favour in the sight of his people. The pith and marrow of his 'putrānuśāsana'*, paternal precepts, was that he who would rule a kingdom must first rule his senses; he must root out the congenital vices that desire breeds, the evil passions that anger begets.

कामक्रोधसमुत्थानि त्यजेथा व्यसनानि च ।

II. iii. 43.

That the Poet meant a deep significance to be attached to this particular precept so solemnly inculcated in the mind of Rāma by his father at the outset is clear from the words which he puts into the mouth of Maṇḍodarī at the close of the story—

सोऽयं राक्षसमुख्यानां विनाशः पर्युपस्थितः ।

कामक्रोधसमुत्थेन व्यसनेन प्रसङ्गिना ॥

VI. cxiv. 72.

Rāvaṇa's downfall involving that of his whole race is traceable to the fact that he had never received such instruction from *his* elders, or, if he had, it had gone in at one ear and out at the other. To proceed with Daśaratha's charge.

* For 'putrānuśāsana' cf. Bṛhadāraṇyakopaniṣad, I.5.17—

“तस्मात् पुत्रमनुशिष्टं लोक्यमाहुस्तस्मादेनमनुशासति” ।

Modesty that was innate in Rāma would grace him even more in his exalted station —

“महीपतीनां विनयो हि भूषणम्” ।

Rāma saluted the king and made his way home through cheering crowds. The king dissolved the assembly, and the people went home, not as you might suppose to make a night of it but to propitiate the gods

Cf. सर्वान्देवान्नमस्यन्ति रामस्यार्थे यशस्विनः ।

II. ii. 53.

Straight from the hall of assembly hastened a batch of Rāma's friends to impart the glad tidings to Kausalyā, who honoured them with 'pūrnapātra'. The king held another brief consultation with his ministers, fixed the hour for the auspicious event on the morrow, and settled the 'pūrvāṅga', preliminaries, to be gone through that day.

Having dismissed the ministers, he retired within doors, but not to seek repose. The old king seemed possessed by some restless energy. Forthwith he summoned Rāma again to his presence. Both Sumantra who carried the cryptic message that Rāma was wanted and the Prince himself were a little mystified. However, as father and son were closeted together, it became obvious to Rāma that his father had something to say which was of an intimate and confidential nature, not all of which was fit for the ears of the assembly. The customary precepts delivered by the king in public related to how Rāma should conduct himself in his office as protector of the people. There remained the injunction as to how he should prepare himself spiritually for the consecration. The purohit would presently be despatched to assist Rāma with the preliminary rites, but it was in the fitness of things that Rāma should receive the injunction from his father's own lips. In company with Sītā, Rāma was to keep vigil, resting on a couch of sacred grass, and observe a fast. But there was something more important which was for Rāma's ears alone, hence the urgent summons to him to wait upon the king in private. Daśaratha had latterly been weighed down with many a care over the question of nominating his successor, but he mostly kept his own counsel about them. Evil portents in the sky and on earth that appeared to him troubled him, and he confided to his ministers that he was afraid of them. To the people at large he did not adduce this dread of impending death as a reason for recom-

mending Rāma to their choice; he simply said that he had borne the yoke—a one-holed yoke as we may term it—too long and that it was time he shifted part of the burden of state to younger shoulders,

Cf. “तामेकतस्तव विभर्ति गुरुर्विनिद्रस्तस्या भवानपरधुर्यपदावलम्बी” ॥
Raghuvarṃśa, v. 66.

Now on the eve of the coronation Daśaratha took Rāma more or less completely into his confidence—I say more or less for a reason which will appear farther on. After referring to his own great age and the people's ardent desire to see Rama crowned, the king disclosed to Rāma that he had been visited with evil dreams in which he heard thunder from a blue sky and saw flaming meteors crash through space. We may note in passing that the dread visions he mentioned to his ministers were thus not “real” but conjured up by a disordered imagination and are probably to be regarded as “subjective”. But “unreal” as they were they left the poor old king in a terrible state of mind. The astrologers of the court, in addition, as he told Rāma, had apprised him of a malefic conjunction of the planets with his natal star—a fact of course which the king's ministers could not have been unaware of. He confided to Rāma his fears that the ominous signs which had appeared to him in visions and the courses of the planets presaged his own death or other dire disaster. It was imperative therefore that Rāma should receive his anointment before anything should occur to change the king's mind. Then there was something else which oppressed his mind and which he had probably not revealed to his ministers. He confessed to Rāma that he would be relieved in mind if he crowned him yuvarāja while Bharata still tarried at Rājagṛha with his uncle and his grandfather. Bharata to be sure was absolutely straight and was a staunch adherent of Rāma, but he was human after all and might conceivably change his mind, and the king would rather that the installation which he had resolved upon should take place on the very morrow. Rāma must accordingly along with Sītā enter upon his ‘upavāsa’, fast, forthwith, while his friends provided a vigilant guard for them in their nocturnal devotions. For, as the Poet with a touch of his dramatic irony makes the king add, “many's the hitch that gets in the way of such auspicious undertakings,” as if any human agency could unravel the knots in which he was tying himself up even then. Rāma listened in

silence to all that his father imparted to him in confidence, made obeisance to him, and went home to perform his bidding.

He did not find Sītā at home. Lakṣmaṇa not being at hand, we may suppose that he himself warned his sarvādhikārin, chamberlain, of the fast that had been ordained for him and for Sītā, and of the body-guard that would need to be on all-night duty reinforced by a band of trusty friends. But he did not tarry a minute as he was eager to carry the great news to his mother. Hastening to Kausalyā's apartments he saw that pious lady in devout meditation in the chapel royal. Sumitrā and Lakṣmaṇa were in attendance on her, and Sītā was present too having been fetched thither by his mother's wish. No doubt Rāma was expected there every minute, and they were all agog to see him. Rāma prostrated before his mother and told her that his father had called him to the yauvarājya office with which he was to be invested on the morrow, and that he had further upon the advice of the priests and brāhmins enjoined on him a fast that Sītā had to observe along with him on the eve of his consecration. With humble duty he asked his mother to set about doing whatever she accounted propitious for him and for Sītā in anticipation of the solemnity. Kausalyā saw in her husband's gracious act the fruition of all the severe austerities she had practised over a long period of time. Her heart was suffused with happiness, and she pronounced fervent blessings upon Rāma. “May you live long,” she said, “may your enemies bite the dust, may you gladden my people and Sumitrā's here!” With his instinctive gift of doing the right thing at the right moment Rāma turned with a smile to Lakṣmaṇa and said: “Did you hear my mother's words? Her benediction embraces you as well. This great prosperity that is coming to me I do not regard as mine alone; you are my second self and you shall share it with me; my life and this regal power I value for your sake.” Having uttered these sentiments of the tenderest affection and the deepest import calculated to warm the cockles of Sumitrā's heart, Rāma saluted both mothers, obtained leave to take Sītā with him and went home with her.

इत्युक्त्वा लक्ष्मणं रामो मातरावभिवाद्य च ।

अभ्यनुज्ञाय सीतां च जगाम स्वं निवेशनम् ॥

Kausalyā, as we learn from Mantharā later, busied herself, as desired by Rāma, with distributing largess to the people, with the aid of her almoners.

Meanwhile the king called Vasiṣṭha and asked him to go to Rāma and inaugurate the fast of the prince and princess with due rites. It was too high a duty to be delegated to one of lesser rank, so the great preceptor went himself. He drove in state to Rāma's mansion and started the upavāsa to the accompaniment of sacred texts. Not till he returned and reported that he had carried out the royal command did the king dismiss his entourage and retire into the inner apartments. He had had a strenuous day, but he was evidently anxious to ensure that no lapse occurred in any article of the plan he had formed.

After the purohit left Rāma spent a little time in the company of his friends, and when they had taken leave he along with Sītā offered worship to the Supreme Being, complete in every part including the pouring of oblations into the fire and nivedana, and they spent the night in fast and meditation, everything being carried out in strict accord with the purohit's instructions. Rising from the couch of sacred grass in the last watch of the night, the royal couple performed their ablutions and Rāma offered his morning prayers. With the chanting of 'svastipuṇyāhavācana' by the brāhmins the preliminaries ordained by the king came to a close and Rāma's spiritual preparation for the consecration was complete.

विमलक्षौमसंवीतो वाचयामास च द्विजान् ।

तेषां पुण्याहवेषोऽथ गंभीरमधुरस्तदा ।

अयोध्यां पूरयामास तूर्यवेषानुनादितः ॥

II. vi. 7, 8.

Familiar to you as this story is, I have recounted it circumstantially to call attention to two points which have an important bearing on what I am about to say. The king is the moving spirit in the whole proceedings. Unlike Sugrīva who left everything to his ministers and failed to keep an eye on them—

मन्त्रिषु न्यस्तकार्यं च मन्त्रिणामनवेक्षकम् ।

IV. xxix. 5.

he held the reins firmly in his own hands, and it is only in the next scene when he is with Kaikeyī that he lets them slip out of

his nerveless hands and she picks them up. Rāma plays but a passive part, acting only in deference to his father. That is a point to keep in mind. The other is that the Poet's narrative of these events in the first six sargas of Ayodhyākāṇḍa is one of swift action. The king first consults the ministers, immediately convokes the assembly, summons Rāma to it there and then, publicly delivers his putrānuśāsana to him, dismisses the assembly, and at once sends for Rāma again, this time privately, lets him into his confidence touching the urgency of the matter, and orders him to get along with the pūrvāṅga. Rāma goes to his mother, receives her blessings, and takes Sītā along with him for the upavāsa to be observed by them both. Vasiṣṭha arrives at once, starts the upavāsa, and reports to the king. The divya-dampatis lose no time in beginning their ārādhana of the family deity, and at the close of it they observe the fast as ordained. The pūrvāṅga is finished without impediment of any sort, and the stage is set for Mantharā's entry. Without any unnecessary divagation, pausing here and there only to describe the people's manifestation of their joy, which is a part of his programme, the Poet takes us rapidly from step to step and lets us hardly suspect, much less detect, any defect in the order of the day. ✓ We usually take things in the Rāmāyaṇa for granted; at best we make but a cursory examination. We assume for instance that where Daśaratha and Vasiṣṭha had the ordering of affairs nothing could possibly have gone amiss. And yet if we subject the proceedings to a close analysis, we shall find a grave lacuna, what I venture to submit is a weak spot in Rāma's preparation for the momentous event. When he left Kausalyā's house after receiving her blessings and Sumitrā's, he went straight home with Sītā to begin the upavāsa instead of going to Kaikeyī's apartments also, paying his duty to her, and obtaining *her* 'anugraha', blessings, no less indispensable to him than his own mother's and Sumitrā's before he took the pūrvāṅga vows. ✓

It may be that to this suggestion that Rāma was in fault in omitting a duty to Kaikeyī some may react by ejaculating, as a learned Bhāgavata once did to me, 'Fie on that widow!' That of course derives from the traditional prejudice against Kaikeyī, but it is not a helpful approach at any time to the problems presented by the Rāmāyaṇa. Vālmiki himself does not mince his words about Kaikeyī, he does not hesitate to call her 'anāryā', the most opprobrious epithet in his vocabulary. |

But the ignobleness of her conduct did not blind Rāma to what was due to her. Feelings are a bad guide. For a juster view grounded on the Poet himself and a more enlightened guidance in appreciating this point, I should like to refer you to a passage in Sastriar's Lectures. Enlarging on the śloka

तं मातरो बाष्पगृहीतकण्ठ्यो दुःखेन नामन्त्रयितुं हि शेकुः ।

स त्वेव मातृरभिवाद्य सर्वा रुदन्कुटीं स्वां प्रविवेश रामः ॥

II. cxii. 31,

which he was rather fond of and quotes more than once, he says: "At the end of the talk between Bharata and Sri Rāma in Citrakūṭa, when Rāma had stood firm in his resolve to carry out his father's orders, the three mothers, Kaikeyī included, were unable to say good-bye to him. They were so overcome with grief that the words stuck in their throats. No more was he able to say a word. He merely cried and went into the 'parṇakuṭi', but not without having made praṇāmams to them all. "The commentator", Sastriar goes on to say, "asks us to note the plural सर्वा मातृः and says "अनेन कैकेय्या दोषराहित्यं सूचितम् ।" (that is, this indicates that Kaikeyī stood exculpated). This goes too far", Sastriar points out," for Rāma is so exalted a character that even if a little stain had remained in Kaikeyī's case, he would not have omitted the duty of making praṇāmams to her. She was his mother like the others. He never forgot the duty he owed to her. He never would have withheld from her the marks of reverence that he showed to Kausalyā and to Sumitrā. There is no doubt about it." Whether, if the omission I make bold here to allege against Rāma were present to Sastriar's mind, he would have made a positive assertion of this character and in such emphatic and unqualified terms, I will leave you to judge when I have set out my points. But there can be no disagreement with his statement that Rāma would not be Rāma if he treated Kaikeyī as aught but his mother. That is axiomatic. According to the dharmasāstra, the stepmother is one of one's five mothers, and ranks only next to one's own mother.

माता सपत्नीमाता च ज्येष्ठभार्या पितृवसा ।

गुरुपत्नी तथैवैताः मातरः पञ्चधा स्मृताः ॥

Apart from this śāstraic relationship, there was a very special and entirely unique bond of relationship between Rāma and his stepmothers Sumitrā and Kaikeyī. Not only were

they as dharmapatnīs distinguished from the three hundred and fifty iṣṭapatnīs of his father, but they were the partakers along with his mother of the divine ‘pāyasa’, and an ‘amśa’, part, of Viṣṇu of whom Rāma was but a moiety was carried by each of them in her womb for the full period of his own gestation, twelve lunar months. You remember for instance how Lakṣmaṇa at a critical mement when he was struck down by Rāvaṇa with a blow from Brahma’s śakti recalled to his mind the ‘viṣṇorbhāga’ in him. (VI. lix. 111). As the chosen vehicles of the divine incarnation the three queens whom the Poet compares to Hrī, Śrī, and Kīrti, were so to speak a unity in multeity—

तस्य भार्यासु तिसृषु द्वीश्रीकीर्त्युपमासु च ।

विष्णो पुत्रत्वमागच्छ कृत्वात्मानं चतुर्विधम् ॥

I. xv. 21,

though this truth is obscured for us by the squabbles of jealousy between the senior queen and the favourite. And in their death they were not divided, for theirs, as I shall have occasion to point out farther on, was a case of anumaraṇa. Sumitrā and Kaikeyī were therefore Rāma’s mothers not only in the śāstraic but in an altogether exceptional sense.

Look at the matter again in this light. Suppose Kaikeyī by invitation of Kausalyā had been present along with Sumitrā in Kausalyā’s house when Rāma went to see his mother, he would have done obeisance to her as the Poet expressly says he did to Sumitrā. It would have been a graceful gesture on the elder queen’s part to have so invited her. We must not suppose that she had not so much ‘lālitya’; the constraint put upon her by the coldness of the king is answerable for it. But the fact that Kaikeyī was not present at the time made no difference so far as Rāma’s duty to her was concerned. He was well aware that Kaikeyī would not visit his mother on any account any more than Kausalyā would think of showing herself in her rival’s company. We see them together only when Rāma comes with Sītā and Lakṣmaṇa to take leave of the king and the latter summons all his wives to be in attendance. Kaikeyī we meet in Kausalyā’s house only when the breath had left the king’s body and she turned up with all the other women for a last look at him before he was deposited in the boat of oil. This ‘tillai muvāyirattār’ in fact came together only on mournful occasions. Manifestly, then, it was Rāma’s duty to

have waited upon Kaikeyī and received her blessings for a prosperous outcome of his solemn fast.

Discord there had always existed between her and his mother, but Rāma had never let their mutual antipathy affect him in his filial love for Kaikeyī; his relations with her had always been cordial. And be it said to the credit of Kausalyā that for her part she never felt resentment at it. What did Kaikeyī herself say to Mantharā?

यया मे भरतो मान्यस्तथा भूयोऽपि राघवः ।

कौसल्यातोऽतिरिक्तं च स तु शुश्रूषते हि माम् ॥

II. viii. 18.

'If my own son is dear to me let me tell you that Rāma is even dearer: Most duteous is Rāma to Kausalyā, but do you know, he is more dutiful to me than to his own mother.' What is the secret of this frank and open testimony borne by Kaikeyī? Bharata had been carried off by his uncle to Rājagṛha within a few months of his marriage. We can imagine what it must have been for the mother to be separated from her only son for a matter of ten or eleven years. Kausalyā had Rāma to comfort her, and Sumitrā had Lakṣmaṇa, but Kaikeyī had not Bharata by her side to minister to her or bestow her affection on. Rāma felt for her with his quick sympathy, and true to his name, स्मयतीति रामः, delighted her by his filial devotion,

"His little nameless, unremembered acts

Of kindness and of love,"

and filled the aching void of the mother's heart. Astute Mantharā saw that Rāma had all but supplanted Bharata in her mistress's affections. While therefore she fomented Kaikeyī's feelings of jealousy towards Kausalyā, she thought that that by itself would be of little avail to make her turn against Rāma, and began to instil slow poison into her mind against Rāma himself holding him up to her as her sons's सहजरिपु, born enemy (II. viii. 35).

Rāma for his part—did he suspect any evil intent in Kaikeyī? Here are his words to Lakṣmaṇa—

कौकेय्याः प्रतिपत्तिर्हि कथं स्यान्मम पीडने ।

यदि भावो न देवोऽयं कृतान्तविहितो भवेत् ॥

जानासि हि यथा सौम्य न मातृषु ममान्तरम् ।

भूतपूर्वं विशेषो वा तस्या मयि सुतेऽपि वा ॥

II. xxii, 16, 17,

"You imagine that Kaikeyī is animated by some fell purpose against me and has destined me to this pain and suffering. What possible ill will can she cherish against me when on my part I have always shown her the same love and reverence that I have shown to my mother and yours, and she on her part has treated me with the same affection that she bears her own son? Her change of heart towards me can only be ascribed to the workings of Fate."

Far from harbouring any distrust of Kaikeyī, Rāma actually believed that she would promote his interest. He knew that the king who did not think it worth troubling himself about even to communicate to Kausalyā his resolve to crown her son would make Kaikeyī his confidant. Did not Daśaratha himself say to his favourite—

न मया सत्कृता देवी सत्कारार्हा कृते तव ।

II. xii. 70.

"For your sake I neglected her who in every way deserved consideration and kindly treatment from me, and now I repent like a sick man who had gorged himself on unwholesome dainties"—

अपथ्यव्यङ्गनोपेतं मुक्तमन्नमिवातुरम् ।

II. xii. 71.

When on the morning of the fateful day Rāma was in readiness for the coronation Sumantra was announced. He came in beaming with joy—हर्षेण महता वृत्तः—because Kaikeyī had bidden him with an auspicious greeting fetch Rāma without delay—

तद्गच्छ त्वरितं सूत राजपुत्रं यशस्विनम् ।

राममानय भद्रं ते नात्र कार्या विचारणा ॥

स मन्यमाणः कल्याणं हृदयेन ननन्द च ।

II. xiv. 63, 65.

He hailed Rāma with Viśvāmitra's famous greeting, कौसल्यासुप्रजा राम !, and told him that his father wished to see him along with Kaikeyī. Rāma was overjoyed—

एवमुक्तस्तु संहृष्टो नरसिंहो महाद्युतिः ।

II. xvi. 13 ff.

He hardly suspected that there was a surprise in store for him. He turned to Sitā and said: "Here is Sumantra come straight from Kaikeyī's house with a message from father,

What do you think? To be sure, he and my mother—जननी चार्यकामा मे—have been in close consultation touching my coronation. Having learnt my father's purpose to crown me at once, she wishes to gratify him. Ever intent on my good she is happy that I am to be crowned. She is accordingly urging him on as the prosperous hour is drawing nigh. It is of happy augury that my father is with his beloved queen just now—महिष्या प्रियया सह—and that he has sent my friend Sumantra to me on this charge. That a minister like Sumantra who enjoys their confidence should bear the message shows what important and intimate counsel my father and mother have been holding together; there is no doubt that the king is going to crown me yuvarāja at once."

✓ यादृशी षरिषत्तत्र तादृशो दूत आगतः ।

ध्रुवमद्यैव मां राजा यौवराज्येऽभिषेक्ष्यति ॥

II. xvi. 19.

Now, that being Rāma's belief about the ardour of Kaikeyī's good will towards him—and there is not the slightest reason to question its sincerity,—should he not have shown the reverence that was due to her before he entered on his upavāsa?

I would draw your attention to Rāma's expression महिष्या प्रियया सह (II. xvi. 18). There is repeated testimony in the Rāmāyaṇa to the respect which Rāma showed to his father's numerous queen consorts. In the wail they set up at his departure for the forest with its refrain क नु गच्छति, 'whither goes he, the righteous soul?', they recalled that he looked up to each one of them as to his own mother—

कौसल्यायां महातेजा यथा मातरि वर्तते ।

तथा यो वर्ततेऽस्मासु महात्मा क नु गच्छति ॥

II. xli. 4.

Sītā used words to the same effect to Anasūyā, adding with playful humour,

✓ सकृद्दृष्ट्वाऽपि स्त्रीषु नृपेण नृपवत्सलः ।

✓ मातृवद्वर्तते वीरो मानमुत्सृज्य धर्मवित् ॥

II. cxviii. 6.

✓ "Were the king to cast but a single amorous glance upon any of those ladies, that was enough for my husband; he

treated her as his own mother and became her devoted slave, casting pride and self-love aside, so great was his love for his father, and so keen his sense of filial duty.” ‘Dharmavit’ in this context connotes what the Latin word ‘pietas’ meant, *viz.*, dutiful affectionate conduct towards parents. Obviously then, all other considerations apart, Rāma could not have dreamt of a discourtesy to his father’s favourite queen. This fact, as I shall show later, may give us a clue to his conduct in the present instance.

Even after his cruel disillusionment regarding Kaikeyī’s purpose in sending for him, when we might be disposed to overlook a lapse in him, Rāma did not omit his filial duty to her. Describing the shock experienced by him, the Poet says that when Rāma in his elation stepped into the august presence, he caught sight of the monarch’s agonized face and shuddered as if he had trodden on a serpent—

रामोऽपि भयमापन्नः पदा स्पृष्ट्वेव पन्नगम् ।

II. xviii. 4.

a simile which he puts with great effect into the mouth of Kausalyā later—

राघवे नरशार्दूले विषमुष्वा विजिह्वताम् ।

विचरिष्यति कैकेयी निर्मुक्तेव हि पन्नगी ॥

II. xliii. 2.

When Rāma heard the decree of banishment from Kaikeyī he received it with the utmost submission, uttering only this gentle remonstrance—

न नूनं मयि कैकेयि किञ्चिदाशंससे गुणम् ।

यद्राजानमवोचस्त्वं ममेश्वरतरा सती ॥

II. xix. 24.

“You seem hardly to allow that I possess any virtue. You know that I am yours to bid in anything you choose, you are my complete mistress; and yet you asked my father as a favour to lay this command on me. Am I so void of truth and magnanimity?” The king broke down utterly. Loth to prolong the torment—चिरं दुःखस्य पापिष्ठम् is a favourite saying of his (II. xl. 48; II. i. 5)—Rāma rushed out, but not without touching the feet of the unconscious king and, to the Poet’s great indignation, Kaikeyī’s—he calls her अनार्या—and circum-ambulating them both.

When Sumantra had driven the exiles to the Ganges and was sent back to Ayodhyā, Rāma gave him a message to deliver, going into considerable detail, and charging him in particular to convey his respectful inquiries to his mother and to the other royal ladies, making special mention of Kaikeyī—

एवमुक्त्वा तु राजानं मातरं च सुमन्त्र मे ।

अन्याश्च देवीः सहिताः कैकेयीं च पुनः पुनः ॥

II. lii. 30.

When Bharata appeared at the Delectable Mount, Rāma who did not know yet that the queen mothers had accompanied him made inquiry of the welfare of every one from the king downwards in due order and succession, कच्चित्प्रश्न, he hoped that the noble queen Kaikeyī was glad at heart—

....कच्चिदार्या च देवी नन्दति कैकयी ।

II. c. 11.

The hope thus expressed bore reference to the realisation of her own hopes, but it is hardly necessary to say that in Rāma's mouth and addressed to Bharata it was an utterance of unfeigned good will as he was incapable of malice or simulation. Noteworthy however is the epithet आर्या which the Poet who had stigmatised her as अनार्या deliberately puts into Rāma's mouth here: as the commentator points out, आर्येति स्वमातुरपि बहुमानोक्तिः—the term signifies that Rāma held Kaikeyī in higher esteem if that was possible than he held his own mother.

A little farther on the Poet describes the affecting meeting between Rāma and all the widowed queen mothers and says that he touched the feet of them all in obeisance—

तासां रामः समुत्थाय जग्राह चरणाञ्जुभान् ।

मातृणां मनुजव्याघ्रः सर्वासां सत्यसङ्गरः ॥

II. ciii. 18.

In the extract I read from Sastriar's Lectures the obeisance that Rāma made to Kaikeyī along with the other queens at the conclusion of the pact of Citrakūṭa between the brothers has been referred to. But I may draw attention to a striking expression that Rāma uses about Kaikeyī at the very opening of his argument with Bharata.

यावत्पितरि धर्मज्ञे गौरवं लोकसत्कृतम् ।
 तावद्धर्मभृतां श्रेष्ठ जनन्यामपि गौरवम् ॥
 एताभ्यां धर्मशीलाभ्यां वनं गच्छेति राघव ।
 मातापितृभ्यामुक्तोऽहं कथमन्यत्समाचरे ॥

II. civ. 21, 22.

“Our mother,” he points out to Bharata, “is entitled to the same respect and obedience from us as our father who is honoured by the whole world. When they, *both of them righteous*, order me to go to the forest, how can I transgress their command?” He re-enforced this when, scouting Bharata’s proposal that he should deputise for Rāma in Daṇḍaka, he declared with finality that *Kaikeyī had spoken right** and that their father had acted right.

उपधिर्न मया कार्यो वनवासे जुगुप्सितः ।
 युक्तमुक्तं च कैकेय्या पित्रा मे सुकृतं कृतम् ॥

II. cxi. 29.

It was the high design of the gods that their earthly instrument, Kaikeyī, should lie under a curse till their purpose had been fulfilled, and it behoved them when Rāvaṇa and his evil works had been destroyed to lift the curse from her. They accordingly brought Daśaratha on the scene, and, promptly, Rāma made intercession with his father on behalf of Kaikeyī and Bharata and obtained a revocation of the dread curse that the king had uttered fourteen years before.

Presently when Vibhīṣana pressed Rāma to stay a day or two with him as his guest, Rāma begged to be excused, and said, “I yearn to see Bharata, and Kausalyā, and Sumitrā, and illustrious Kaikeyī—कैकेयी च यशस्विनीम्” (VI. cxxiv. 20), ‘yaśasvinī’ having an added signification as used by Rāma now, by reason of the signal favour shown to her by the gods, which he deemed it his prime duty to communicate to her.

It was the same to the end of the chapter. Rāma’s respect for Kaikeyī never abated. Centuries rolled by and Rāma was old. His illustrious mother died, and Sumitrā and illustrious Kaikeyī followed her—

* Cf. कृताञ्जलिस्तत्र यदम्ब सत्यान्नाभ्रस्यत स्वर्गफलाद्गुह्यैः ।

तच्चिन्त्यमानं सुकृतं तवेति जहार लज्जां भरतस्य मातुः ॥

Raghuvamśa, XIV. 16.

अन्वियाय सुमित्रा च कैकेयी च यशस्विनी ।

VII. xcix. 16,

their anumaraṇa bringing home to us how the three mothers are a unity in multeity. The Poet says that Rāma at due seasons offered 'mahādāna', grants of agrahāras, gifts of milch kine, and so forth, to brāhmanas in honour of all three mothers without distinction—

तासां रामो महादानं काले काले प्रयच्छति ।

मातृणामविशेषेण ब्राह्मणेषु तपस्विषु ॥

VII. xcix. 18.

In the light of these proofs of Rāma's dutifulness to Kaikeyī, it is to say the least of it remarkable that on the eve of his coronation as heir to the throne he omitted to go and pay his respects to her. The coronation was not a mere fête though the people observed it as a gala day. It possessed a profound religious significance. Rāma was solemnly to dedicate himself to the service of the people, and the importance of his spiritual preparation for it is emphasized by the Poet in the king's putrānuśāsana, in Rāma's mātṛvandanā, and particularly in the upavāsa observed by both the prince and princess on the eve of it. That is a religious ceremony of prime importance prescribed by Bodhāyana in his Rājābhiṣekavidhi, and as we saw it was personally inaugurated by Vasiṣṭha. It was incumbent upon Rāma to have the anugraha of elders before entering upon it. We do not neglect to offer pūrṇaphala to our elders however insignificant they may be and solicit their blessings before beginning auspicious religious rites. There is a small but interesting point which I may notice in this connection. When Viśvāmitra bore Rāma and Lakṣmaṇa away to guard his sacrifice, they were sent with a benediction—

आशिषं प्रयुयुजे न वाहिनीं सा हि रक्षणविधौ तयोः क्षमा ।

as Kālidāsa puts it (Raghuvamśa, xi. 6). Now our texts read

कृतस्वस्त्ययनं मात्रा पित्रा दशरथेन च ।

I. xxii. 2,

that is to say, that the benediction was pronounced by the mother, i.e., Kausalyā, and by the father. Kausalyā's benediction was enough for Lakṣmaṇa also, but there is a variant reading, viz.,

कृतस्वस्त्ययनं मात्रा कैकेया च सुमित्रया ।

that is to say, that not only Kausalyā but Kaikeyī and Sumitrā gave the benediction to the two princes. When Śatrughna issued forth, अग्रजेन प्रयुक्ताशीः (Raghuvamśa, xv. 8), for the conquest of Lavaṇa, we read—

कौसल्यां च सुमित्रां च कैकेयीं चाभ्यवादयत् ।

(VII. lxiv. 15),

he respectfully saluted the three mothers. It is my submission that Rāma should have sought Kaikeyī's blessings in the same way as he obtained Kausalyā's and Sumitrā's and that he was in fault in omitting his duty to her.

It may be temerity in one to ascribe a fault to Rāma, but it is not necessarily impiety to speak of a 'doṣa' in connection with him. The very description of his unique virtue—स्वदोषपरदोषवित्—implies that Rāma as a man born with human limitations was not devoid of faults. "He is all fault who hath no fault at all," says Tennyson. There is a beautiful sentiment of Lakṣmaṇa which goes to support such a view. When Sugrīva offered his apology to Lakṣmaṇa with that famous phrase न कश्चिन्नापराध्यति—there's no one who does no wrong (IV. xxxvi. 11), Lakṣmaṇa said:

दोषज्ञः सति सामर्थ्ये कोऽन्यो भाषितुमर्हति ।

वर्जयित्वा मम ज्येष्ठं त्वां च वानरसत्तम ॥

IV. xxxvi. 17.

"True it is that there is no one who has not done some wrong or other, but O lord of monkeys, barring Rāma I know of no one but you who can see the wrong done by him and not only see it but handsomely own to having done wrong." Tilaka following Tirtha takes दोषज्ञ in the Amarakośa sense, विद्वान्विपश्चिदोषज्ञः ।, a wise man. Better I think and more appropriate to the context is Govindarāja's interpretation दोषज्ञः स्वदोषज्ञः with an illuminating comment.

लोके हि समर्थः पुरुषः स्वदोषमपहुने न तु प्रकाशयति न तथा त्वमिति भावः ।

We may also call to mind in this connection a saying of Śrī Śaṅkara's in the Sūtrabhāṣya (4. 3. कार्याधिकरणम्, सू० 14)

"सुनिपुणानामपि सूक्ष्मापराधदर्शनात् ।"

‘for we observe that even the most perfect men commit faults, however minute.’

You may perhaps ask, what signifies it all, this सूक्ष्मापराध, this mighty trifle of a fault in Rāma? Did Kaikeyī take offence? Did she banish Rāma to the forest because he did not make praṇāmams to her? No! That would be a bizarre way for the Poet to employ this circumstance in the development of his plot. In omitting Rāma’s duty to Kaikeyī he has a covert import which he leaves us to infer from his story. To be short, he keeps Rāma out of Kaikeyī’s chamber in order to let Mantharā in! Let me explain. We will suppose that Rāma when he emerged from Kausalyā’s house stepped into Kaikeyī’s apartments before crossing the five outer courts of the palace, in order to render her the reverence that by rights she was entitled to, we can visualize the scene without any violent effort of imagination. Rāma would salute Kaikeyī and tell her that his father had fixed his coronation for the morrow and had ordered him to observe an upavāsa that night along with Sītā. Kaikeyī would express her exceeding joy that the king had decided to crown Rāma yuvarāja, and would probably tell him how pleased she felt that like the dutiful son he was he had come to give the glad news to her himself, *cf.* her words to Mantharā—

इदं तु मन्यरे महामाख्यासि परमं प्रियम् ।
एतन्मे प्रियामायाख्यातुः किं वा भूयः करोमि ते ॥
रामे वा भरते वाऽहं विशेषं नोपलक्ष्ये ।
तस्मान्मृष्टाऽस्मि यद्राजा रामं राज्येऽभिषेक्ष्यति ॥

II. vii. 34, 35.

She would give him her blessings, and would tell him that she had no doubt that he would protect his brothers and the retainers of the palace as his father had been protecting them, *cf.* her words to Mantharā again—

✓ भ्रातृभृत्यांश्च दीर्घायुः पितृवत्पालयेष्यति ।
राज्यं यदि हि रामस्य भरतस्यापि तत्तथा ।
मन्यते हि यथात्मानं तथा भ्रातृस्तु राघवः ॥

II. viii. 15, 19.

Speaking of Bharata she might well add how she wished that her son was there to hold the white umbrella over Rāma’s head on the morrow. Rāma would make answer in some such

words as he used to Lakṣmaṇa touching his attachment to his brothers: “Mother, I seek righteousness, wealth, and pleasure, and kingdom only for the sake of my dear brothers, for their prosperity and happiness. If ever my heart should prove traitor to Bharata or Lakṣmaṇa or Śatrughna, and I should seek any joy for myself alone deprived of them, may such bliss be turned to ashes!” Cf. II. xcvi, 5, 6, 8.

धर्ममर्थं च कामं च पृथिवीं चापि लक्ष्मण ।
 इच्छामि भवतामर्थे एतत्प्रतिश्रुणोमि ते ॥
 भ्रातृणां सङ्ग्रहार्थं च सुखार्थं चापि लक्ष्मण ।
 राज्यमप्यहमिच्छामि सत्येनायुधमालभे ॥
 यद्विना भरतं त्वां च शत्रुघ्नं चापि मानद ।
 भवेन्मम सुखं किञ्चिद्भस्म तत्कुरुतां शिखी ॥

He would make obeisance to Kaikeyī and he would go home to observe his vows with her blessings. The seal of her approval would have been set upon the king's plan for the coronation to take place at once in Bharata's absence without need of any effort on the king's part to persuade Kaikeyī to accept it.

On this supposition what would happen when Mantharā came in, if she ever did? She would find herself forestalled. Instead of her calling her royal mistress a fool not to bestir herself to stop Rāma's coronation, Kaikeyī would tell her that Rāma had already received her blessing, that there could be no revoking it, and that the woman was crazy to want to meddle in such a great matter, and she would send the jñātīdāsī about her business. Completely baffled by Kaikeyī's resolution Mantharā would retire in disgrace. Instead of being idolized as she was, she would sink back into the obscurity from which she should never have emerged, and the sinister shadow of her hump would not have fallen across the pages of the Rāmāyaṇa.

Mantharā would not have got a chance to work her wicked will upon Kaikeyī if Rāma had acquitted himself of his duty to the queen. That is the significance of Rāma's 'doṣa'. In other words, had there been no lapse on Rāma's part in this respect, his coronation need have suffered no collapse. But—the Rāmāyaṇa would have closed with that chapter!

How shall we explain this omission of duty on the part of Rāma? Here we are in the realm of conjecture. In one who was so punctilious as Rāma was in the observance of forms, it

cannot be attributed to inadvertency or carelessness or indifference to the claims of duty. Any intention in him to ignore Kaikeyī must be ruled out. As I said any discourtesy to Kaikeyī would be a gross offence to his father. Rāma's minute transgression towards her in the present instance evidently had the tacit sanction of his father. The fact is that after the private audience at which Daśaratha took Rāma into his confidence, Rāma no longer felt himself a free agent in this matter. Daśaratha when he brought in Bharata in his talk and spoke with concern about his desire to instal Rāma as yuvarāja while Bharata who had gone to Rājagṛha some ten years before was still away, expressing his apprehension that Bharata might have changed and might not be the same loyal younger brother that he formerly was, gave Rāma a broad hint of the trouble which he seemed vaguely to suspect might arise from him and Kaikeyī. I fancy besides that at this interview the king for the first time confided to Rāma that when he wedded Kaikeyī he had promised the succession to her progeny. Not that the Poet says so either here or on the occasion when Rāma reveals it to Bharata in open assembly at Citrakūṭa, *after* the king's death,

पुरा भ्रातः पिता नस्त मातरं ते समुद्रहन् ।

मातामहे समाश्रयिष्याम्यशुल्कमनुत्तमम् ॥

II. cvii. 3.

And I am aware that Govindarāja opines that Rāma learnt of this secret clause in the marriage treaty 'from Sumantra and others'. It is a moot question in the Rāmāyaṇa and demands as it deserves more comprehensive treatment than I should attempt in this context. I will make only one observation. Sumantra was a venerable repository of the arcana of the Ikṣvāku House; he was a muniment room in himself; but he kept the sacred mysteries locked away in his breast. He did not reveal the ancient prophecies of Sanat-kumāra to Daśaratha till after the king announced his resolve to celebrate the great horse-sacrifice (I. ix, x, xi). The occult mysteries of the incarnation and the later life of Rāma which he had heard from the lips of Duvāsas, he divulged for the first time, after the banishment of Sītā, and to Lakṣmaṇa alone, under seal of silence (VII. 1, li); he says that till that moment he had kept them locked up in his breast, श्रुतं हृदि च निक्षिप्तं (VII. li.33). But even if Rāma was not let into the secret of

the rājyaśulka by his father, he had heard enough from the king to conclude that Bharata though a younger son seemed to have some vague claim to the succession of which his mother might press for recognition. As I said already, the king held the reins in his firm grasp in this business, and Rāma was a silent listener and played a passive part. But इङ्कितश हि कोसलः From the line of his father's talk and the trend of his suspicions, from the eager trepidation of his manner and his nervous dread of a hitch as of one who saw some obstacle lurking round the corner, Rāma correctly judged that his father's idea was that he would tackle the 'Rooṭā Rānee' (testy queen) in his own way and prevail on her to forgo any opposition that she might offer. If he, Rāma, went to his step-mother to pay his duty now, and if she said something untoward, that might upset the apple-cart. In other words, he found himself face to face with a conflict of duties, and as Prof. Rangacharya observes, one who feels a conflict of duties is morally superior to one who is indifferent to the claims of duty. When in this doubtful frame of mind Rāma went to his mother, she told him that Sumitrā and herself hoped for great things from him for their kinsfolk, rather pointedly excluding Kaikeyī. There might be nothing in his mother's ignoring her, but things did not look very promising for his visit to Kaikeyī. The conflict of duties in his mind, dharma-saikaṭa, was resolved: 'पितुश्चन्दानुवर्तिन्' as he was, (II. liii. 10; cxviii. 51), he would not do anything that might jeopardize his father's plans; he would leave Kaikeyī severely alone for the present.

To conclude, I do not mean to suggest, it would be grotesque to suggest, that the great revolution which drove the heir designate into exile was the result of a little lapse of filial duty on the part of Rāma. From trifling occasions, says Aristotle, may arise revolutions, but the real causes of them are deep and the interests at stake great. Jeannie Geddes' hurling the stool at the head of Bishop Lindsay when he was reading the new liturgy in St. Giles', Edinburgh, was not the real cause of the overthrow of Episcopalianism in Scotland in the seventeenth century, but was only the occasion of it. Profound cosmic causes were at work in the banishment of Rāma to Daṇḍaka for the purpose of restoring the moral order of the universe which Rāvaṇa had upset, but what I have been trying to show is how a little fault in Rāma contributed to that result,

The immortal Poet who had his eye on the 'vanavāsa' needed that small occasion if the divine purpose which he was unfolding in his epic was not to be crossed at the outset. His supreme artistry will be evident if we contrast his studied omission on the one hand of Rāma's duty to Kaikeyī and of her blessings on the eve of the coronation with his scrupulous if passing mention of these details on the other hand in relation to the vanavāsa. Kaikeyī sending for Rāma to receive his sentence of exile gives the command to Sumantra with a 'mangalāsāsana' on her lips राममानय भद्रं ते. Rāma receiving the sentence from her lips prostrates at her feet and reverently circumambulates her,

वन्दित्वा चरणौ रामो विसंज्ञस्य पितुस्तदा ।
 कैकेय्याश्चाप्यनार्याया निष्पपात महाद्युतिः ॥
 स रामः पितरं कृत्वा कैकेयीं च प्रदक्षिणम् ।
 निष्क्रम्यान्तःपुरात्तस्मात्स्वं ददर्श सुहृज्जनम् ॥

II. xix. 28, 29.

If I am not over-refining, I think the Poet meant subtly to suggest that there was here no neglect of homage due, no पूज्यपूजाव्यतिक्रम to bar the fulfilment of Rāma's vanavāsa vow.

वनवासे महोदयः ! Blessed in every sense was Rāma's sojourn in the forest, in the issue. The ineffable glory of it was the passing of the Kosala kingdom under the sway of the divine sandals, the like of which had not been heard of in human annals before, nor has been known since. It was in the regime of Śrī Pādukā that the whole of the Rāmāyaṇa was enacted, from Virādha to Rāvaṇa, eclipsing the glories of Daśaratha's reign that preceded it and surpassing the splendour even of Rāmarājya that followed it.

WESTERN CHALUKYA AND CHOLA CONFLICT IN VENGI: GONKA II.¹

BY

M. VENKATARAMAYYA, Ootacamund.

The following Telugu verse occurs in an inscription from Nāṇḍla, Narasaraopet taluk, Guntur District, dated Śaka 1062 (A.D.1140) in the reign of the Velanāṭi Chōḍa king Goṅka II (c. 1132—1160 A.D.)

Dhara Siddhi Bēṭa Chīrpuli

Harina mṛigēndruḍu baḍigolārjunuḍājin|

Śrīvatsa Lakshma Gōvinda

Girivaravajramu jagajjigīshuḍu pērmin||

[S.I.I. Vol. IV, No. 675, text, ll.27-9]

The verse relates to the Velanāṭi Chōḍa king and is descriptive of his prowess. It says that Goṅka II was 'the lion to the deer Siddhi, Bēṭa and Chīrpuli and the thunderbolt to the best of mountains Śrīvatsa, Lakshma and Gōvinda. There can be little doubt that the verse puts, as though in a nut-shell, the main achievements of Goṅka II. As many as six opponents overcome by him are grouped here in two sets, Siddhi, Bēṭa and Chīrpuli forming one and Śrīvatsa, Lakshma and Gōvinda forming the other. The object of the present paper is to discuss when and under what circumstances Goṅka II came into conflict with them and who they were.

It is well-known that the Velanāṭi Chōḍas were the foremost among the noble families of Vēṅgī to come into prominence soon after that country came under imperial Chōḷa sway on the accession of Kulōttuṅga I (1070 A.D). Owing to the wide extent of territory comprising two kingdoms, which Kulōttuṅga I was called upon to defend, a new technique of imperial defence had to be adopted by him. This was the policy of harnessing the local nobility into his local

1. This article draws much of its material from the excellent contributions on the history of the period by (1) Prof. Nilakanta Sastri—*Goṅka II and Chōlukyas* (Tirupati Orient. Conf.) ; (2) Dr. N. V. Ramanayya : *Bhārati*, Volume XXII, part I, pp. 168 ff. (3) Mr. M.S. Sarma : *Bhārati*, Volume XXI, part ii, pp. 86 ff.

service for the defence and administration of the territory by granting parts of the very territory as fiefdoms to them. In the Vēṅgī country the policy was adopted with rigour and thoroughness since that region had been for some time past the bone of contention between the Chōḷas and the Western Chāḷukyas. The Velanāḍu chiefs were one of these nobility who were at first granted a small fief, the *sindhu-yugmāntaradēśa*, i.e., the region between the rivers, Kṛishṇā and Tuṅgabhadrā in the Guntur District.¹ The region being called Velanāḍu from times of old, the Chōḷa chiefs who were made masters of it acquired the name of Valanāṭi Chōḷas, with their capital at Tsandavōlu, Repalle taluk. As reward for loyal service, their fiefdom was gradually enlarged by the grant of more and more 'extensive territory, like the 1300 District, the Velanāḍu 6000 District, the 6300 District, till finally the whole of Vēṅgī 16000 country was betowed upon them by Kulōttuṅga I. The rapid rise of the Velanāḍu Chōḷas shows the confidence and trust which Kulōttuṅga bestowed upon them, reciprocated by efficient and loyal service on their part. The Chōḷa monarch even adopted the Velanāḍu chief Kulōttuṅga Rājendra Chōḷaya I (c. 1107-1132 A.D) as his own son.² Likewise Kulōttuṅga I raised another family to feudal status with the same political objective. They were the Koṇḍapaḍumaṭi chiefs of Nādeṇḍla,³ among whom Eladāyasimha *alias* Aniyaṅka-Bhīma showed his mettle in the Kālīṅga wars of Kulōttuṅga I by securing victory together with a large booty of elephants to his Chōḷa master.⁴ The title, *Kulōttuṅga-Chōḷa-divya-śrīpāda-padmārādhaka* donned by

1. Hultzsch took the two rivers to be the Gōḍavārī and Kṛishṇā. The dominion of the Velanāṭi Chōḷas, however, lay always south of the Kṛishṇā and so the second of the two rivers must be different from the Gōḍavārī and it was evidently the Tuṅgabhadrā in the Guntur District, to the east of which Velanāḍu lay as stated in inscriptions. (*Tuṅgabhadrā-taraṅgiṇ yāḥ prāk-dēśam Velanād-iti*).

2. *A.R.E.* No. 277 of 1905; *A.R.E.*, 1936, pt. II, para. 31, *Ep. Ind.* Vol. IV, pp. 32 ff.

3. *S.I.I.* Vol. IV, No. 672. Vol. VI, No. 240; *E.I.*, Vol. VI, p. 148. The villages of Enmadala (Guntur taluk), Mēḍikonḍūru, Sattenapalle, Narnepāḍu (Sattenapalle taluk) are stated in inscriptions to be in Koṇḍapaḍumaṭi country.

4. *S.I.I.* Vol. IV, No. 662, text. ll. 23-29.

the Koṇḍapaḍumaṭi chiefs indicates the measure of the devotion with which they served their Chōla overlord. The Parichchhēdins of Ōṅgērumārga (Guntur District) were still another family to swear allegiance to Kulōttuṅga I. Their titles, *Chōḍakaṭaka-vajraprākāra* and *Vēṅgī-chālukyarājya-mūlastambha* specify their role as the guardians of the frontiers of the Vēṅgī kingdom.¹ The Kōṭa chiefs of Amarāvati, like the Parichchhēdins served as Chōla guardians of the Western frontiers of the Vēṅgī principality. It should, however, be noted that the Kōṭa chiefs originally owed their rise to the Western Chālukyas. Their Kannada titles recording their achievements proclaim the earlier role they played as agents of Western Chālukya designs on Vēṅgī. Latterly, they were brought under Chōla hegemony by Kulōttuṅga I, whose trusted vassals they became. One of the scions of the family, Bhīma, is stated to have distinguished himself by capturing the Kaliṅga king and making him subordinate to the Chōla emperor sometime before A. D. 1108.²

With all these security measures taken by Kulōttuṅga I, the Western Chālukyas could, by no means, be forced to give up their set purpose to retake Vēṅgī, which they had overrun, prior to the accession of Kulōttuṅga I. They posted their own vassals on the borders of Vēṅgī. Often and on they made inroads into the enemy country, sometimes through the agency of their vassals. One such inroad was made in 1097 A. D.³ Their proteges were the Haihayas of Palnāḍu (capital at Mācherla), the Telugu Chōḍas of Kammanāḍu (capital at Koṇidena, Guntur District), the Kōṇa and the Bīragoṭṭam chiefs in North Vēṅgī and Kaliṅga. Thus the political alignment in the eastern sea-board of Āndhra at this period, *i.e.*, end of Kulōttuṅga's reign (c. 1118 A. D.) was one of a pattern of checks and balances between the feudatory chiefs who sometimes advanced the interests of their respective overlords, the Western Chālukyas and the Chōlas. It was inevitable that they could not escape mutual conflicts in furtherance of their distinct loyalties. It is evidently one such conflict that finds mention in the verse quoted above, for it refers to the victories of the Velanāṭi

1. *S.I.I.* Vol. IV, Nos. 985, 1127; *Ep. Ind.*, Vol. VI, p. 224, *A.R.E.*, 1921, part ii, para 59.

2. *Colas*, Vol. II; p. 38; *A.R.E.*, No. 567 of 1925.

3. *S.I.I.* Vol. V, No. 63.

Chōḍa prince Goṅka II against a number of opponents. We may review the events that led to this encounter.

During his last days, *i.e.*, sometime before A. D. 1118, Kulōttuṅga I found it necessary to recall his son, Vikrama Chōḷa from the Vēṅgī viceroyalty, perhaps to ensure the latter's peaceful succession.¹ The defence of Vēṅgī devolved upon the Velanāṭi Rājendra Chōḍaya but as the events which immediately followed proved, the task was too much for him. The Western Chālukyas under Vikramāditya VI, who were only waiting for an opportunity of the kind, fell upon the country and overran it. This conquest is attested to by several inscriptions of which the earliest of date, December 19, 1118 A. D. is found at Kommūru (Guntur District) in which the Western Chālukya general Anantapāla Daṇḍanāyaka is described as ruling over Vēṅgī 14000.² The details of the conquest and of their victorious march to Kāñchi³ as recorded in a number of other inscriptions, broadly indicate that the Western Chālukyas were supported by the Eastern Gaṅgas of Kaliṅga,⁴ the Kōṇa chiefs⁵ and the Telugu Chōḍas while they were stoutly opposed on behalf of Kulōttuṅga by the Velanāḍu chiefs,⁶ the Koṇḍapaḍumaṭis,⁷ the Parichchēdins of Guntur⁸ and the Kōṭa chiefs of Amarāvati. While Anantapāla Daṇḍanāyaka held the entire Vēṅgī 14000 under his charge, another Chālukya general Daṇḍanāyaka Vatsarāja encamped at Amarāvati, the Kōṭa capital in or before 1129⁹ A. D. That very adopted son of Kulōttuṅga I, Velanāṭi Rājendra Chōḍaya

1. *Colas*, Vol. II, p. 45.
2. *S.I.I.* Vol. IX, pt. 1, No. 196.
3. *S.I.I.*, Vol. IX, pt. 1, No. 220, text, ll. 114-5: No. 213.
4. *Colas*, II, p. 45.
5. *S.I.I.*, Vol. IV, Nos. 1156, 1161 & 1317.
6. *S.I.I.*, Vol. IX, pt. 1, No. 213; *A.R.E.*, 1906, pt. ii, para 40.
7. *S.I.I.*, Vol. VI, No. 117. This record of A.D. 1118 contains the description of a battle that took place at Bezwada in which Sūra, a general of the Koṇḍapaḍumaṭi Maṇḍa distinguished himself. If this had any connection with the Chālukya conquest of Vēṅgī, we may suppose that their invasion began by about this date.
8. *Mys. Gaz.*, Vol. II, pt. ii, p. 812; *A.R.E.*, 1919, pt. ii, para. 31; *S.I.I.*, Vol. IX, pt. 1, Nos. 215, 216.
9. *S.I.I.*, Vol. VI, No. 217.

was obliged to acknowledge Western Chālukya overlordship to which effect we find him issuing an inscription dated A.D. 1120 in the reign of Vikramāditya VI.¹ The Telugu Chōḍas of Kammanāḍu were rewarded by the Western Chālukyas who made them the masters of Pākanāḍu 21000 country.²

The Chālukyan successes against the Chōḷas and their feudatories in Vēṅgī towards the close of Kulōttuṅga's reign however failed to secure for the Western Chālukyas permanent occupation of the country. The death of Vikramāditya VI in March 1126 A.D. hastened the end of their rule over Vēṅgī notwithstanding the fact that for a few years after his death, his armies of occupation, under able generals like Anantapāla Daṇḍanāyaka, continued to keep law and order in that country³. Even some of his devoted vassals, like the Kōṇa⁴, the Palnāḍu-Haihaya⁵ and the Bīragoṭṭam⁶ chiefs continued to recognise Chālukya surzerainty till so late a date as 1135-6 A.D. The Velanāṭi Chōḍas, likewise, signified their vassalage to the Western Chālukyas by dating their records in the Chālukya Vikrama year⁷, but their allegiance was only a make-believe. For, they were only waiting for an opportunity to put an end to the Chālukyan occupation and restore the rule of Vikrama Chōḷa. The Chōḷa king himself was making attempts to regain Vēṅgī soon after Vikramāditya VI's death. Within a year of the death of the Chālukya monarch, the armies of Vikrama Chōḷa entered Vēṅgī territory and were encamped at Chēbrōlu in Kammanāḍu in Śaka 1049 (1127-A.D.)⁸. But this invasion, however, was not quite successful, the Western Chālukya generals proving too strong to be easily

1. *S.I.I.*, Vol. IV, No 1228.

2. *S.I.I.*, Vol. VI, No. 651, text ll. 37-9; *S.I.I.* Vol. IV, No. 132.

3. *S.I.I.*, Vol. IX, pt. i, No. 213 (June 1126 A.D.); *S.I.I.* Vol. IV, No. 811 (August 1127 A.D.); *S.I.I.* Vol. VI, No. 217 (December 1129 A.D.); *S.I.I.* Vol. IV, No. 1309 (1131 A.D.) No. 1217 (1132 A.D.); *S.I.I.* Vol. V, No. 68 (1135 A.D.).

4. *S.I.I.* Vol. IV Nos. 1158 (1132 A.D.), 1253 (1132 A.D.), 1156 (1135 AD) 1080 (1136 A.D.).

5. *A.R.E.*, No. 596 of 1909 (1129 A.D.).

6. *S.I.I.* Vol. IV, No. 1220.

7. *S.I.I.* Vol. IV, No. 1228; Vol. VI, No. 193 (1131 A.D.).

8. *A.R.E.* No. 153 of 1897; *Ep. Ind.*, Vol. VI, pp. 223 and 227.

dislodged from their positions in Vēṅgī. They repulsed the Chōḷa invasion and continued to hold the country for a few years more as their inscriptions show. Even as late as April 1131 A.D.¹ the Velanāṭi Chōḍa king Rājendra Chōḍa continued to acknowledge Western Chāḷukya suzerainty. The submission of the Velanāḍu chief was just formed and in reality deceptive. Accompanied by his son Goṅka II and generals, he had only in the previous year (1129-30 A.D.) gone to Kālahasti in the Chōḷa kingdom, sworn allegiance to Vikrama Chōḷa and made gifts to the God of Kālahasti² evidently praying for success to his plans to rid his country of the enemy. Accordingly in the very next year, *i.e.*, 1131-32 A.D. Velanāṭi Rājendra Chōḍa and Goṅka II gathered allies and mustering strength delivered such a powerful attack on the Chāḷukya armies that the Chāḷukyan generals Lakshmaṇa Daṇḍanātha and Gōvinda Daṇḍanātha retired north beyond the river Gōdāvarī, on the banks of which again a pitched battle was fought in the very presence of the Chāḷukya king Bhūlōkamalla. The result of the battle was a resounding victory for the Velanāḍu chief. The details of several engagements connected with this campaign which culminated in the Gōdāvarī battle are available from more than one record³ which say that he 'defeated Gōvinda Daṇḍādhipa along with Lakshmaṇa Daṇḍanātha' and 'destroyed the army of the Gauḍa (and ?) Kuntala kings (*kṛīḍāloḍita-Gauḍa-Kuntala-kubhṛit-sēnārṇṇavah*). It will be easily seen that the verse we have quoted at the beginning of this article refers just to this battle since it names the identical Chāḷukyan generals Lakshmaṇa and Gōvinda as also Śrīvatsa, *i.e.*, Vatsarāja Daṇḍanātha. That these events must have taken place between 1131 and 1133 A.D. is clear from the fact that in the former year the Velanāḍu chief, Chōḍaya, was still a subordinate of the Western Chāḷukya while on the latter date his son is found

1. *S.I.I.* Vol. VI, no. 193.

2. *A.R.E.*, 1922, part ii, para 20: *Bhōrati*, Vol. XXI, pt. ii p. 86.

3. *S.I.I.* Vol. IV, Nos. 675, 804 and 1141; *ARE*. No. 441 of '915. Report for 1916, part ii, para 48. See also Prof. K.A.N. Sastri, *Goṅka II and the Chāḷukyas*, pp. 419-22 in *Proc. Tenth (Tirupati) Oriental Conf.* (1940).

figuring independently in a record at Nādeṇḍla and claiming the aforementioned victory over the Chālukya.¹

In addition to the Chālukyan generals, Goṅka II is stated to have put to flight Siddhi, Bēta and Chīrpuli. From the concerned passage in the verse it may be doubted whether by 'Siddhi-Bēta-Chīrpuli' was meant Bēta-Chīrpuli, son of Siddhi or Siddhi, Bēta and Chīrpuli. The latter alternative seems to be meant since in the verse these three names are evidently intended to pair with the three names of the Chālukyan generals, Vatsa, Lakshma and Gōvinda. Moreover, these very persons are mentioned separately in a record of a contemporary Kōṭa chief, Doḍḍa Bhīma (c. 1145 A.D.), who, likewise, claims to have destroyed them, as also one more chief, Mallachōḍa.² Their identity may now be determined. Siddhi, by the nature of his very name, can be identified as the Telugu Chōḍa Siddhi, who was ruling Rēnāḍu about this period (A.D. 1124) as Tribhuvanamalla's subordinate³ and who may therefore be expected to have taken part in the Chālukyan engagements in Vēṅgi. Regarding Bēta, one may likewise take him to be a Telugu Chōḍa prince, for the name was so common among them, and there lived a prince of this name just about this period ruling at Pottapi.⁴ But he cannot be the ruler defeated by the Velanāḍu chiefs since he had already become a vassal of Vikrama Chōḷa and hence an ally of the Velanāḍu chiefs. Bēta, the adversary of the Velanāḍu and the Kōṭa chiefs, was apparently the Haihaya chief, Doraya-Bēta who was ruling in the Palnāḍu region as a Western Chālukya subordinate at about this date.⁵ The third adversary, Chīrpuli remains a shadowy figure. He might be one of the contemporary Telugu Pallava chiefs, who with the nucleus of their possessions around Proddaṭūru (Cuddapah District) gradually extended into Udayagiri taluk, Nellore District⁶ and among whom, a

1. S.I.I., Vol. IV, No. 804.

2. S.I.I., Vol. VI, No. 249. The Kōṭa chief bears the titles *Chōḍapuli-vadhūmaṅgalasūtraharaṇa*, *yuriya* (Doraya ?) *Bētamattamā-taṅgaśiṅgha*, *Siddhi-Chōḍa mṛigaśārdūla*, *Mallachōḍa-mastakaśūla*.

3. S.I.I., Vol. IX, pt. I, No. 207 :

4. A.R.E., No. 583 of 1907.

5. A.R.E., No 596 of 1909.

6. *Ind. Ant.*, Vol. XXXVIII, p. 85.

later member, Chiddana Mahārāja (c. 1182 A.D.) had the surname of Chīḍpuli.¹

The victory secured by Velanāṭi Goṅka II over all these adversaries, *viz.*, the Chāḷukya generals and feudatories on or about 1132 A.D. had some important local results which changed the political set-up in the Telugu country, south of the Kṛishṇā.² The hegemony of the Imperial Chōḷas was again established over the region; we find their inscriptions in the area from A.D. 1135 onwards.³ The Velanāṭi Chōḷas were enabled to establish their rule over a wider area including Pākanāḍu 21,000 as well, a task made easy by the expulsion of the Western Chāḷukyas from the region and the enfeeblement of their feudatories. There is ample evidence proceeding from inscriptional and literary sources testifying to their acquisition of this territory.⁴ As reward for his great services to the Chōḷa empire in defeating the Chāḷukyas at the Gōḍāvarī battle, the Chōḷa king himself bestowed upon Goṅka II the whole country from Kālahasti to the Mahēndra hill.⁵ It was perhaps more in virtue of this authority that the Velanāḍu chief claimed suzerainty over Pākanāḍu 21,000, than by his actual conquest of it. With the advent of the Velanāṭi Chōḷas in Pākanāḍu, the Telugu Chōḷas of Kammanāḍu (capital: Koṇidena) were obliged to throw in their lot with them, and

1. *S.I.I.*, Vol. IX, part i, No. 275. It was the defeat of this later Pallava Chief, Chīḍpuli Chiddana-Mahārāja at the hands of the Telugu Chōḷa Nallasiddhi I (c. 1160-1217 A.D.) that is commemorated in that famous Telugu ballad *Kāṭamarājukaṭha* or *Eṇṇagaddapāṭipottlāṭa* (Mack. Ms. No. 13.5.25, pp. 236 ff.) and in a stone inscription at Guṇḍlapālem, Nellore District (*N.D.I.* Vol. II, Kandukur 26).

2. That the Gōḍāvarī battle did not result in the expulsion of the W. Chāḷukyas from the whole of Vēṅgī is made clear by the presence of the Chāḷukyan records of later date in Vēṅgī territory, north of the Kṛishṇā if not to its south, *e.g.*, Bhūlōkamalla's record of A.D. 1135 at Bhīmavaram in the heart of Vēṅgī (*S.I.I.* Vol. V, Nos. 68 and 88).

3. *S.I.I.*, Vol. VI, No. 170.

4. *S.I.I.*, Vol. VI, Nos. 181 and 184. In the *Kēyūrabāhucharitham* it is stated of Komma, minister of Goṅka II (c. 1132-1160 A.D.) that he ruled Pākanāḍu 21,000.

5. *Ep. Ind.*, Vol. IV, p. 51, v. 42; *S.I.I.*, Vol. IV, No. 1182, text, ll. 12-13.

like them, accept Choḷa overlordship. In proof, we find Ballaya Chōḍa and Tribhuvanamalladeva-Chōḍa issuing records as subordinates of Kulōttunga II and Rājarāja II.¹ One of these² is of particular interest testifying to the exercise by Tribhuvanamalladēva Chōḍa of joint authority with Velanāṭi Chōḍa Goṅka II under the aegis of the Chōḷa hegemony. Thus, by his brilliant victories Goṅka II changed the political map of the eastern sea-board of Āndhra from one of Chālukya suzerainty to that of Imperial Chōḷa lordship, which he helped to maintain throughout his career, from c. 1132 to 1160 A.D.

1. *SAE* Vol. VI, Nos. 170 and 635.

2. *S.I.I.* Vol. VI, No. 635.

XVII—18

JANĀŚRAYĪ CHANDOVICITI*

BY

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INTRODUCTION

Next to the two schools of Sanskrit prosody of Bharata and Piṅgala, the school of Janāśraya represented by his Chandoviciti is the most important. Bharata's treatment of metres in chs. XIV and XV of his Nāṭyaśāstra is, in a way, exhaustive regarding sama-vṛttas but meagre regarding viśama-vṛttas, ardhhasama-vṛttas and mātrā-vṛttas like āryā. His method is the least technical, though in a few verses he describes them by the gaṇas (*vide* Ch. XV. verses 118, 133, 135, 139, 141, N. S. Edition, 1894). He has also explained a few metres like dhruvā, which are exclusively to be used in dancing and other stage functions.

Piṅgala's work is more complete with regard to non-Vedic metres and has served as the model for many later authors including Janāśraya. He mentions several earlier writers on the subject, Kāśyapa, Saitava, Rāta and Māṇḍavya, of whom the first two are mentioned by Janāśraya also. Māṇḍavya and Piṅgala are found mentioned in Mahābhāṣya also. Jayakīrti (of the 11th century) in his Chandonuśāsana mentions Janāśraya (Ch. VIII. 19), Māṇḍavya, Piṅgala, Saitava and one Pūjyapāda.

AUTHOR

Janāśraya's Chandoviciti has six chapters. It is in the form of sūtras with a *vṛtti* thereon. From the introductory portion of the commentary—

स भूपतिरुदारधर्जयति सम्पदेकाश्रयो

‘जनाश्रय’ इति श्रिया वहति नाम सार्धं विभुः ।

जिता विजितशत्रुणा जभति येन रुद्धा चिरं

मखैरुभिरद्भुतैर्मघवतो जयश्रीरपि ॥

अथातः छन्दोवृत्तजातीनां तत्त्वजिज्ञासवे शिष्याय पौराणिकीषु पिङ्गलादिछन्दोविचितिषु न्यूनातिरेकं परिहृत्य तद्दोषपरिहृतामिमाप्रपञ्चामनाकुलं जानाश्रयीं छन्दोविचितिं गणस्वामिविरचितव्याख्यां व्याख्यास्यामः ॥

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it can be said that the author of this work is a king of mighty intellect and of great affluence, who, as a benefactor of the people, got the name *Janāśraya* true to its letters, and who made many conquests and appeared to be superior even to God Indra, by his wonderful performance of many great sacrifices. The commentary further states that the work is superior to those of Piṅgala and others in the field, in that it is free from their defects like over-elaboration or over-brevity. The last portion quoted above says that the commentary is by Gaṇasvāmin (गणस्वामिविरचितव्याख्याम्). The word व्याख्यास्यामः can be interpreted only with some difficulty. Apparently it looks that a third man is writing the commentary on the basis of what Janāśraya and Gaṇasvāmin have written. The difficulty is to be solved by interpreting the word व्याख्यास्यामः as विशेषेण आख्यास्यामः वर्णयामः. It only means that Janāśraya's Chandovicitī is going to be interpreted with the commentary of Gaṇasvāmin. (Compare: अथातो दर्शपूर्णमासो व्याख्यास्यामः Ap. Śrautasūtra I. 1.)

This Janāśraya may be identified with king Mādhavavarman I of Viṣṇukūṇḍin dynasty (535-585 A.D.) who issued the Polamuru grant in the year of his accession 535 A.D. The following is an extract from the grant:

अतुल्यवत्पराक्रमयशोदानविनयसम्पन्नो दशशतसकलधरणीतलनरपतिः
अवसितविविधदिव्यस्त्रीवरनगरभवनगतपरमयुवतिजनविहरणरतिः अनन्यनृपति-
साधारणदानमानदयादमृतिमतिक्षान्तिकान्तिशौर्योदार्यगाम्भीर्यप्रभृत्यनेकगुणसम्प-
न्नितरयसमुत्थितभूमण्डलव्यापिविपुलयशाः क्रतुसहस्रयाजी हिरण्यगर्भप्रसूतः
एकादशाश्वमेधावभृथन्वानविगतजगदेनस्कः सर्वभूतपरिरक्षणचुञ्चुः विद्वद्भिज-
गुरुवृद्धतपास्विजनाश्रयो महाराजा माधववर्मा ॥

(Polamuru plates edited by Subba Rao, JAHRS AI. 17ff)
From this it can be learnt that Mādhavavarman might have got the surname Janāśraya for his great munificence and that he had performed many sacrifices, particularly the asvamedha sacrifice eleven times. This Mādhavavarman is known to have married a Vākāṭaka princess and ruled over the districts of Krishna and Godavari. (Vide D. C. Sircar: Epigraphic Notes II—Genealogy of the Viṣṇukūṇḍins, IHQ. IX, 273-78; III—Chronology of the Viṣṇukūṇḍins, IHQ. IX, 956-66). M. Ramakrishna Kavi, however, identifies Janāśraya with Mādhavavarman II, who ruled between 585 and 615 A.D., in his paper on 'Janāśraya School of Sanskrit Prosody' in the

Tirumalai Sri Venkatesvara, Vol. I No. 2, pp. 137 and 138. It is Mādhavavarman I, the greatest king in the Viṣṇukūṇḍin dynasty who is known from epigraphical records to have possessed the surname 'Janāśraya' and to have performed the *aśvamedha* sacrifice eleven times and therefore, in all probability, our author Janāśraya is none other than Mādhavavarman I and not Mādhavavarman II.

The identity of Gaṇasvāmin is a matter of idle speculation. One conjecture is that he might be a contemporary of Janāśraya patronised by the royal author. A few manuscripts preserved in the Travancore University Manuscripts Library of the commentaries on *Vṛttaratnākara* and a commentary on *Śākuntala* refer to both the *Sūtras* and the *vṛtti* as Janāśraya's work:

(1) यथाह जनाश्रयः—

येकैरूने विराग्नित्वौ । (I. 6)

वैदिकार्योऽयमारम्भः । लौकिकं च विशेषितलक्षणमेव वृत्तं वा जातिर्वैवं भवति ॥

लौकिकविराड् यथा—

शूरः सुमुखः सदयः शान्तो धीरस्वामी गुणवान् भक्तः ।

विद्वान् विमदः कुलजोऽस्यकं नित्यं मित्रं भवतु ह्यन्वयम् ॥

लौकिकनिवृद् यथा—

अम्भोदानामसितानीं श्रुत्वा शब्दं सन्ततवहः ।

अम्भोभासमन्दगतीनामुदग्रीवोऽयं रौति मयूरः ॥

स्वराड्भुरिजावधिके । (I.7)

लौकिकस्वराड् यथा—

अथ तत्र शुचौ लतागृहे कुसुमोद्गारिणि तौ निषेदतुः ।

मृदुभिर्मृदुमास्तेरितैरुपगूढाविव बालपल्लवैः ॥

लौकिकसुरि यथा—

मनोऽपि सिन्दुवारतः कुन्दकुसुममयं च चद्रपदः ।

न सर्पति कुपारशङ्कितधन्वालोकाविशेषशीतलम् ॥

(*Kavicintāmaṇi* by Karuṇākaradāsa, T. U. M. L. Ms. No. 880, fol. 41).

(2) Another commentary *Vṛttaparakāśikā* by Kṛṣṇasāra *alias* Vedendrabhārati refers to an illustrative verse as Janāśraya's:

एतामनङ्गक्रोडां शिखेति नामान्तरेणोदाजहार जनाश्रयः—

कादम्बावां पक्षोद्भूतैः पद्मैः कीर्णैराक्रोशद्भिः ।

सलिलमिदमसितपटनिभमतितनुशिखरसहितदति । शरदिति कथयति ॥

(Ms. No. 804, fol. 20)

(3) Both Kavicintāmaṇi and *Vṛttaparakāśikā* quote a verse from the *vṛtti* as found in Jānāśrayī.

तदुक्तं जानाश्रय्याम्—

“अर्थेन मिश्राः षड् भेदाः पादेनाष्टौ द्वयोः क्रमात् ।

इन्द्रमालाविभागेन सर्वाः स्युस्ताश्चतुर्दश ॥”

इति ।

(Kavicintāmaṇi, *ibid.*, fol. 41, *Vṛttaparakāśikā*, *ibid.* fol. 23)

(4) Again, Kavicintāmaṇi refers to the *sūtra* and the *vṛtti* thereon as belonging to Janāśraya:

उक्तं जनाश्रयेण—

सार्धं । (V. 74)

सा तु गायत्री आसीति ज्ञेया इति । अनुष्टुभादिजगत्सन्तुन्दोभवेव गायत्री
इति जनाश्रयः ।

(*ibid* fol. 95)

(5) *Śākuntalacarcā*, a commentary on *Śākuntala*, refers to the *sūtra* and the *vṛtti* as Janāśraya's :

तदुक्तं जानाश्रय्याम्—

पञ्चस्वनुष्टुमादिषु सा गायत्री भवति ।

पदैश्चतुर्भिः षड्भिर्वा (V. 75)

सा गायत्री चतुर्भिर्वा षड्भिर्वा पदैः सजातीयैर्विजातीयैर्वा भवतीति ।

(U.M.L. Ms. No. 305).

These references prove beyond doubt the identity of the *sūtrakāra* and the *vṛttikāra*. The term *Gaṇasvāmin* may be taken as another surname or title in the sense of 'Master of *gaṇas*' of the royal author, just like Janāśraya, for having followed a new technique with regard to *gaṇas* in his work.

A few illustrative verses given in the *vr̥tti* which scholars were able to identify are from the poetic works of ancient authors like Bharata, Vararuci (the author of *Ubhayābhisārikā*), Śūdraka (the author of *Padanābhṛta*), Kālidāsa, Aśvaghoṣa, Sundarapāṇḍya (the author of *Nītidviṣaṭikā*), Bhāravi, Viṣaṇitambā and Kumārādāsa. The latest of these authors is Bhāravi who flourished about 550 A.D. and this fact also helps us to fix the date of our author about 550 to 585 A.D., the period of the reign of Mādhavavarman I of Viṣṇu-kuṇḍin dynasty.

WORK

As observed above, the text of Janāśraya's *Chandoviciti* which consists of *sūtras* and a *vr̥tti* in six chapters is now being published in the Journal of the Travancore University Manuscripts Library, Trivandrum (Vols. III to V), though a portion of it had already appeared in print in *Tirumalai Sri Venkateswara*, Tirupati. The first chapter has 45 *sūtras* which as a general introduction to the work deals with the main technique adopted by this author to explain the several *gaṇas*. The first *sūtra* तत्र तावच्छन्दांसि षड्विंशतिः gives the total number of the varieties of *chandas* as twenty-six which are mentioned in the *sūtras* of later chapters when each metre is taken separately for explanation and illustration. (cf. तन्नामानि स्ववृत्तेषु I. 2). But the *vr̥tti* gives them all under the second *sūtra*. The *vr̥tti* contains the etymology of the word *chandas* as: अवद्यात्याश्चर्यतया छादयन्तीति छन्दांसि—those which hide the defects (in the language) in an amazing manner. The twenty-six metres are:

- | | |
|------------------|------------------|
| (1) उक्तम्, | (10) पङ्क्तिः, |
| (2) अत्युक्तम्, | (11) त्रिष्टुप्, |
| (3) मध्यमम्, | (12) जगती, |
| (4) प्रतिष्ठा, | (13) अतिजगती, |
| (5) सुप्रतिष्ठा, | (14) शक्वरी, |
| (6) गायत्री, | (15) अतिशक्वरी, |
| (7) उष्णिक्, | (16) अष्टिः, |
| (8) अनुष्टुप्, | (17) अत्यष्टिः, |
| (9) बृहती, | (18) षट्पदः, |

- | | |
|------------------|----------------|
| (19) अतिवृत्तिः, | (23) विकृतिः, |
| (20) कृतिः, | (24) संकृतिः, |
| (21) प्रकृतिः, | (25) अभिकृतिः, |
| (22) आकृतिः, | (26) उक्कृतिः |

Piṅgala gives these 26 metres, but in the reverse order. The arrangement of these 26 metres is so important that the first metre has four syllables and each succeeding one has four syllables more than the preceding metre. Thus ukṭa has four syllables, atyukṭa has eight and madhyama has twelve and so on. The last metre Utkṛti has, thus, got 104 syllables in total.¹ Any metre which possesses one syllable or two syllables less than the prescribed is known as nivṛt and virāt respectively and any one having one or two syllables in excess is called bhurik and svarāt respectively. (*Vide* sūtras 6 and 7 : द्वकैरुने विराप्तिवृत्तौ । स्वराद्भुरिजावधिके ।

Pāda is then explained as one-fourth of the whole ; the term akṣara as equivalent to a vowel or a syllable (a vowel with or without a consonant) ; the terms laghu and guru as vowels with one and two mātrās respectively. A vowel is guru when it is lengthened or when it is preceded by a conjunct consonant or an ayogavāha (visarga, jihvāmūliya, upadh-māniya and anusvāra) and it is optionally guru while it is the final letter of a pāda. Then laghu and guru are known in this work by the symbols 'ha' and 'bha' respectively (while they are known in Piṅgala's work by the symbols 'ga' and 'la'). (*Vide* sūtras I. 8-17 and Piṅgala-sūtras गृह्णन्ते 1. 9 and 10).

The following eighteen sūtras give the code of mnemonics which are peculiar to this work :

1. vide sūtras I. 3-5:

चत्वार्याद्याक्षराणि । चतुश्चतुर्वृद्धिरन्येषाम् । उक्कृतेः ।

and the vṛtti on the last—

तस्याश्चतुश्चतुर्वृद्धिरन्येषाम् भवन्ति ।

(cf. Piṅgala's sūtra: तस्याश्चतुश्चतुर्वृद्धिरन्येषाम् भवन्ति ।

चतुश्चतुर्वृद्धिरन्येषाम् । तान्यभिसंव्यासेभ्यः कृतिः ।
etc., Ch. IV, sūtras 1-3 and the following.)

- | | | | |
|----------------|--------------|---------------------|-------------------|
| (1) गङ्गास् | (--)--स् | (10) धीवराश् | (- -)--ई, श् |
| (2) नदीज् | (--)--ञ् | (11) कुरुतेल् | (^)--उ, ल् |
| (3) चन्द्रप् | (--)--प् | (12) ते श्रीःक्वब् | (-- -)--ए, ब् |
| (4) ननुर् | ()--र् | (13) विभातिक् | (- -)--इ, क् |
| (5) नचरतिद् | ()--द् | (14) सातवत् | (-)--आ, त् |
| (6) कमलिनीय् | (-)--य् | (15) तरतिम् | ()--अ, म् |
| (7) जयनखरण् | ()--ण् | (16) लोलमालाष् | (- - --)--ओ, ष् |
| (8) नूनंसाभ् | (---)--ऊ, ग् | (17) धैर्यमस्तुतेद् | (- - - --)--ऐ, द् |
| (9) कुशाङ्गीङ् | (-)--ङ् | (18) रौतिमयूरोज् | (- --)--औ, ज् |

The final consonants of these sūtras are the symbols by which these gaṇas are to be known. The first vowels of the last eleven groups are also considered as additional symbols of those groups. This device of using the last consonant in the sūtras as the symbol of a gaṇa can be considered as a borrowing from Piṅgala who adopts the same method in the formation of the eight well-known gaṇas which are known by the last letters of his sūtras.¹

Jaṇāśraya's method, which he claims superior to Piṅgala's may be illustrated by the following verse attributed to Vikāṇanītibā by Vallabhadeva, as an example for the metre mandākrāntā under the sūtra

मन्दाक्रान्ता सेरुशो नीनृ । (IV. 89.)

(गङ्गास्, ते श्रीः क्वब्, ननुर्, कुरुतेल्, धीवराश्, लोलमालाष्)

यथा--

स् ए ओ र् उ श् ओ

बाल् + तन्वी मृ + दुरि + यमिति + लज्जता + मत्र शङ्का

दृष्टा नैव भ्रमर भरतो मञ्जरी भज्यमाना ।

1. तेश्रीस्त्रीम् (---)

वरासाय (|---)

काकुत्स्ती (|---)

सातोक्वत् (---|)

वसुधाश् (||-)

कदासज् (|-|)

किन्वत् (---|)

नहसज् (---|)

तस्मादेषा रहसि भवता निर्दयं पांडनीया

मन्दाक्रान्ता विसृजति रंसं नेक्षुयष्टिः समस्तम् ॥

The expression नीनू in the sūtra explains the yati —pause— in the fourth and the sixth syllables as represented by the vowels ई and उ 1. Those which possess four laghus and five laghus are called gaṇas.² The yati or pause is generally found at the end of each pāda of every metre, but in jāti metres like āryā it is found in the second and fourth pādas regularly but at the end of the first and third pādas, there is no niyama—regularity.

The second, third and fourth chapters deal with vṛttas and the fifth treats of jāti. The vṛttas are of three kinds — viṣama-vṛtta, ardhasama-vṛtta and sama-vṛtta, and jātis contain sections of Vaitāliya, mātṛā-samaka, āryā and other varieties excepting the three including the gāthā. In the second chapter which contains 28 sūtras, viṣama-vṛttas are explained. Viṣama-vṛttas are those which have unequal pādas. Ardha-sama-vṛttas which are dealt with in the third chapter containing 15 sūtras, are those which have two equal pādas, the first and third being alike and the second and fourth also being alike. Sama-vṛttas are those which have all pādas equal and they are treated in the fourth chapter containing 120 sūtras. The fifth chapter containing 75 sūtras explains jātis which are generally known as मात्रालक्षण.

On a close perusal of the work, one can learn that Janāśraya's treatment of the metres is more elaborate and complete than Piṅgala and Bharata, and there is a closer agreement between him and Piṅgala, though their techniques are different. To understand the technique of Janāśraya, a

1. Compare sūtras: यतिः पदच्छेदः । जातिषु युजोऽवश्यम् । स्वरेः सनैः । द्विर्नान्तैः । (I. 40-44) स्वरेः सनैः (I. 43)—सा तु यतिः स्वरेः सनकारैः ग्रन्थेषु विधास्यमानेषु वक्ष्यते । तद्यथा—मन्दाक्रान्ता सेरुशो नीनू IV. 89.) तत्र चतुर्थस्वर ईकारो नकारेण सह नी इत्युक्तम् । षष्ठश्च ऊकारो नू इति । तत्र श्लोकोऽपि मन्दाक्रान्ताख्यः चतुर्थे षष्ठे चाक्षरे यतिर्भवति । उदाहरणम्—‘कश्चित् क्रान्ताविरहगुरुणा स्वाधिकारात् प्रमत्तः’ इत्यादि ॥ द्विर्नान्तैः (I. 44)—सा तु यतिः सनकारान्तैः यतोच्यते तत्र द्विरुक्ता भवति । तद्यथा—नून् इत्युक्ते पञ्चमेऽक्षरे पुनश्च पञ्चमेऽक्षरे यतिर्भवति । एवं शेषेष्वपि ज्ञेयम् ॥

2. गणाश्चतुर्धाः । पञ्चहाश्व (I. 38, 39)

few representative metres may be explained here with illustrations:

Under *viṣama-vṛttas* *Udgatā* is defined as: उद्गता रीरिगै-तञ्जु-ल्लिरै-नेन् (II. 6). It means that its first foot has .+ई+रु +इ, that is, ननुर्, धीवराश्, ननुर्, विभातिक्; its second foot is म् +रु+ऐ *i.e.*, तरतिम्, ननुर्, धैर्यमस्तुतेट् its third foot is रु +अ+ज् +उ *i.e.*, सातवत्, तरतिम्, नदीज्, कुरुतेल्; and its fourth foot is छे +इ+रु +ऐ *i.e.*, कुरुतेल्, विभातिक्, ननुर् धैर्यमस्तुतेट्. The symbol नेन् explains *yati*, *i.e.*, ए represents the tenth vowel in the vowel-system and the pause takes place in the tenth syllable and the final न् indicates that the pause in the tenth syllable would be repeated. It is illustrated by a verse taken from Bhāravi's *Kirātārjuniya*.

रु इ रु ज्ञ

अथ । वासव । स्य व । चनेन

म् रु ऐ

रुचिर । वद । नल्लिलोचनम् ।

रु अ ज् उ

क्लान्तर । हितम् । भिरा । धयितुं

ल इ रु ऐ

विधिव । तपासि । विद । धे धनञ्जयः ॥

In the former half the pause takes place at the tenth syllable.

(2) *Vardhamāna* is defined as: द्विस्तृतीयो वर्धमानम् (II. 1)

1st pāda: नूनंसाग्, कुरुतेल्, विभातिक्, रौतिमयूरोज्.

2nd pāda: कुरुतेल्, तरतिम्, विभातिक्, लोलमालाष्.

3rd pāda: जयनखरण्, कुरुतेल्, जयनररवण्, कुरुतेल्.

4th pāda: तरतिम्, तरतिम्, नचरतिद्, रौतिममूरोज्.

This is illustrated by a verse taken from Aśvaghōṣa's *Saundara-nanda*.

उद्वेगादपुनर्भवे मनः प्रणिधाय शयितवराङ्गनादनास्थः ।

निशि नृपतिनिलयनाद्गमनकृतमनाः सरस इव मथितनलिनात्
कलहसः ॥

(3) Among the *ardhasama-vṛttas* *pūspitāgrā* is the most popular. It is defined as : पुष्पिताग्रा णीड् दाश्च (III. 11). It has the following *gaṇas*:

ण्, ई, ड्, आ, श्, ऋ *i.e.*, जयनवरण्, धीवराश्, कृशाङ्गीङ्,
नचरतिद्, सातवत्, धीवराश् कृशाङ्गीङ्.

This is illustrated by the verse :

ण् ई ड्
मृदुसुखपव । नेन वी । ज्यमाना
द् आ श् ऋ
शिथिलित । बन्धन । विप्रमु । कबन्धा ।
प्रवितततिमिरं समीक्ष्य कालं
कुलजवधूरिव मल्लिका जहास ॥

(4) Among the sama-vṛttas Bharata's illustration for puṭa-vṛtta is given by Janāśraya for his puṭa under Jagati.

ण् ऊ ङ्
उपवनसलि । लानां वा । लपद्यैः
भ्रमरमधुकराणां कण्ठनादैः ।
मदनमदविलासैश्चाङ्गनानां
जनयति चतुरत्वं पुष्पमासः ।

(Bharata, N.S. Edn. ch. XV. verse 80)

Puṭa is defined by Janāśraya by the sūtra पुटो णूङ् नृ (IV. 51)

It has the gaṇas ण्, ऊ, ङ् *i.e.* जयनवरण्, नूनसाण्, and कृशाङ्गीङ्.
नृ explains the yati—pause—in the eighth syllable as represented by ऋ which is the 8th in the vowel system.

(5) Upajāti which is called Indramālā by Janāśraya is illustrated by a few verses of Raghuvamśa and Kumārasambhava of Kālidāsa and two verses from Jānakīharṇa of Kumārādāsa. Indramālā or Upajāti is a combination of इन्द्रवज्रा and उपेन्द्रवज्रा; इन्द्रवज्रा is defined as इन्द्रवज्रा वेजृ (IV. 34). वृ + य + ज् + ऋ *i.e.* ते श्रीः कवन्, नदाज् and कृशाङ्गीङ्; उपेन्द्रवज्रा is defined as उपेन्द्रवज्रा केजृ (IV. 35) क् + ए + ज् + ऋ *i.e.* विभातिक्, ते श्रीः कवन्, नदाज् and कृशाङ्गीङ्. In the example taken from Raghuvamśa, a combination of इन्द्रवज्रा and उपेन्द्रवज्रा is found.

क् ए ज् ऋ
अथ प्र । जानाम । विपः । प्रमाते

ब ए ज ऋ
जायाप्र । तिग्राहि । तर्ग । न्धमाल्गाम् ।

So also in the examples taken from Jānakiharaṇa.

1. इयत्पृथुत्वं कृशदेहयष्टे-

निर्तम्बचक्रत्य परं प्रमाणम् ।

इतीव बद्धा रशनागुणेन

श्रोणी पुनर्वृद्धिनिषेधतोऽस्याः¹ ॥

2. आसीदयं चन्द्रमसो विशेषं-

स्त्वद्वक्त्रचन्द्रस्य च भासुरस्य ।

बभार पूर्वः सकलङ्कमङ्गं

तस्यैव नेत्रद्वितयं धरायाः ॥

(6) Vamśapatrapatita under atyaṣṭi is illustrated by a verse from Śūdraka's Padmaprābhṛtaka. It is defined as:

वंशपत्रपतितं तीमारु नू . i.e. त् + ई + म् + आ + र् + उ i.e. सातवत्,
धीवराश्, सातवत्, ननुरू, कुरुतेल्.

त ई म् आ र् उ
पुष्पस । मुञ्जवलाः । कुरव । काः नद । ति प । रभृतः

कान्तमशोकपुष्पहसितं चलति किसलयः ।

चूतसुगन्धयश्च विपिने भ्रमररुतवहाः

सम्प्रति काननेषु सधनुर्विचरति मदनः ॥

(7) Bhujāṅgaviṣṇubhita under utkr̥ti is illustrated by a verse taken from Vararuci's Ubhayābhisārikā-bhāṇa. It is defined as:

मुजङ्गविजृम्भितं स्मूर्णुञ्जी नूनै (IV. 12).

स् + ग् + ऊ + र् + ण् + उ + त् + र् + ई i.e. गङ्गास्, नूनंसाग्,
ननूनंसाग्, ननुर्, जयनरवरण्, कुरुतेल्, नदीज्, ननुर्, धीवराश्.

1. A slightly different version of this verse is found in the printed text :

तथादृतं तस्य तयो पृथुत्वं

यथा भवन्मध्यमतिक्षयिष्णु ।

इतीव बद्धा रशनागुणेन

श्रोणी पुनर्वृद्धिनिषेधहेतोः ॥

कोऽसि त्वं मे का वाहं ते विसृज शठ मम निवसनं मुखं किमवेक्षसे
 न व्यग्राहं जाने ही ही तव सुभग दशनवसनं प्रियादशनाङ्कितम् ।
 या ते रुष्टा सा ते नाहं ब्रज चपलहृदय निलयं प्रसादय कामिनी-
 मिल्येवं वः कन्दर्पार्त्ताः प्रणयकृतकलहकुपिता वदन्तु कुलस्त्रियः ॥

नूने explains the yati in the first 8th and then in the 12th from the 9th syllable.

(8) Daṇḍaka is specially treated by Janāśraya and many more varieties are given with illustrations than in the work of Piṅgala. The illustrations given for अर्ण and ह्रव under प्रचित्त deserve notice.

शरणमनलसूर्यवायुप्रतीघातनष्टार्जवं तर्षमाच्छेतुमन्नं
 क्षुधं शौचमागं मलं
 वसनमपि शरीरकौपीनदोषप्रतिच्छादनार्थं गतिक्लेश-
 नाशाय यानादयो विस्तराः ।
 शिशिरशमनमुष्णमुष्णप्रणाशाय शीतो विधि-
 गर्त्रविश्रान्तिहेतोश्च शय्यासनापाश्रयाः
 पुरुषगुणमिमं परित्रातुमार्त्तैश्चिक्त्सेयमारभ्यते
 यत्र भोगार्थसंज्ञा नृणां जायते ॥
 जलनिधिवसनापि भूर्यस्य तस्यैक एवाधिवासः पुरं
 तत्र चैकं गृहं तद्गृहे चैक एवालयो
 निवसनयुगमेकमेवात्मकौपीनशाठ्यर्थमेकैव शाला-
 निवृत्तिप्रवृत्त्योस्तु तत्सर्वथा मुक्तभावः सुखम् ॥

These have close correspondence with the following verses in Buddhacarita.

कामास्तभोगा इति यन्मतं स्याद्भोग्या न केचित् परिगण्यमानाः ।
 वस्त्रादयो द्रव्यगुणा हि लोके दुःखप्रतीकार इति प्रधार्याः ॥
 यदा च जित्वापि महीं समग्रां वासाय दृष्टं पुनरुक्तमेव ।
 तत्रापि चैकं भवनं निषेव्यं श्रमः परार्थे ननु राजभावः ॥

(Buddhacarita, XI. 36 and 47).

Hence it is supposed that these daṇḍakas might have been taken from Aśvaghoṣa's Sūtrālaṅkāra which is mentioned by Janāśraya as a kāvya containing good illustrations on the varieties of daṇḍaka. cf.

शेषाणामुदाहरणानि ग्रन्थविस्तरभयान्नोदाहृतानि ।

तान्यपि काव्येषु सूत्रालङ्कारादिषु दृष्टव्यानि ॥ (p. 69)

(9) Under *āryā*, *pathyā* which is very popular is illustrated by a verse taken from Sundarapāṇḍya's *Nītidviṣaṣṭikā*.

चात्रिनिर्मलजलः सत्पुरुषनदोऽक्षयो भवतु निलम् ।

यस्य विभवारविन्दे मित्रभ्रमराः कृतविहाराः ॥

The sixth chapter of this work containing 34 *sūtras* deals with *prastāra*, mathematical calculations for the number of *vṛttas* in each kind and the details of *gaṇas* of any particular *vṛtta*. They are indeed mathematical puzzles bearing on the principles of permutation. It has the following divisions—*नष्टम्*, *उद्दिष्टम्*, *लघुपरीक्षा*, *संख्या* and *अध्वा*.

Some of the metres are associated with *bhāvas*. Bharata's *dhruvā* metres are dependent on *laya* or *tāla* consistent with the acting on the stage. The songs in *dodhaka vṛtta* are to be sung in *ḍhakkā-rāga* by the low-born and high-born characters in a fight or yoga (meditation). *Tanumadhyā* in *harṣapañcamarāga* is to be sung by the low and middle characters, while *śālinī* is to be sung in *Mālava-rāga* by a heroine on the eve of her lover's return. Seasons are described in *Upajāti* metre; tender emotions like *viraha*, *vipralambha* in *mandākrāntā* (in all *sandēśakāvya*s); *sragdharā* is to be used to describe the heroic appearance of a warrior and *vasantatilaka* is to be used in the description of a beautiful damsel. Writers on music like Śīrṅgadeva have associated particular metres with particular musical *prabandhas*. This would explain the musical possibilities of our metres.

१. नष्टम् । नष्टम् तस्यैव नाम । नष्टम् तस्यैव नाम ।

२. उद्दिष्टम् । उद्दिष्टम् तस्यैव नाम । उद्दिष्टम् तस्यैव नाम ।

३. लघुपरीक्षा । लघुपरीक्षा तस्यैव नाम । लघुपरीक्षा तस्यैव नाम ।

४. संख्या । संख्या तस्यैव नाम । संख्या तस्यैव नाम ।

(74) नष्टम् । नष्टम् तस्यैव नाम । नष्टम् तस्यैव नाम ।

५. अध्वा । अध्वा तस्यैव नाम । अध्वा तस्यैव नाम ।

६. नष्टम् । नष्टम् तस्यैव नाम । नष्टम् तस्यैव नाम ।

७. नष्टम् । नष्टम् तस्यैव नाम । नष्टम् तस्यैव नाम ।

APPENDIX.

(S denotes that the name of the metre is the same as
that adopted by Janāśraya)

I. VIṢAMAVṚTTA

<i>Janāśraya</i>	<i>Pīṅgala</i>	<i>Bharata</i>
1. Samāna	Samānī	
2. Pramāṇa	Pramāṇī	
3. Vitāna	S	
4. Udgatā	S	S
5. Saurabhakta	Saurabhaka	
6. Lalita	S	
7. Upasthitapracupita	S	
8. Vardhamāna	S	
9. Śuddhvirāḍṛṣabha	S	
10. Āpīḍa	S	
11. Mañjari	S	
12. Lavalī	S	
13. Amṛtadhārā	S	
14. Pratyāpīḍa	S	
15. Vaktra (anuṣṭubh)	S	S
16. Pathyā	S	S
17. Viparītapathyā	S	
18. Capalā	S	
19. Vipulā	S	S
(a) Takāravipulā		
(b) Ikāravipulā		
(c) Makāravipulā		
(d) Ekāravipulā		

II. ARDHASAMAVṚTTA.

<i>Janāśraya</i>	<i>Upacitraka</i>	
1. Upacitra	Upacitraka	
2. Drutamadhya	S	
3. Vegavati	S	
4. Bhadravirāt	S	
5. Ketumati	S	S
6. Akhyānikā	Akhyānikā	

<i>Janāśraya.</i>	<i>Piṅgala.</i>	<i>Bharata.</i>
7. Viparītākhyānikā	Viparītākhyānikā	
8. Hariṇaplutā	S	
9. Aparavaktrā	Aparavaktram	Aparavaktram
10. Puṣpitāgrā	S	S
11. Yamavatī	Yamamatī	
12. Devagīti		
13. Śikhā	S	
14. Khañjā	S	

III. SAMAVRṬTA.

<i>Chandas.</i>	<i>Janāśraya.</i>	<i>Piṅgala.</i>	<i>Bharata.</i>
Uktā	1. Śrī		
Atyuktā	2. Āśis		
Madhyamā	3. Cañcalā		
Pratiṣṭhā	4. Kusumitā		
Supratiṣṭhā	5. Śāminī		
Gāyatrī	6. Tanumadhyā	S	S Makaraśīrṣā (Śaśivadanā) Mālinī
Uṣṇik	7. Kumāralalitā	S	Mattaceṣṭita
	8. Sopāna	S	
	9. Udyatā	S	Bhramara- mālikā
<i>Anuṣṭubh</i>	10. Māṇavakākri- ḍitaka	S	
	11. Haṁsaruta		
	12. Padminī		
	13. Bālagarbhiṇī		
		Vidyunmālā	Vidyullekhā (Vidyun- mālā) Simhālilā Mattaceṣṭita
<i>Bṛhaṭī</i>	14. Bhujāṅgaśīsu- sṛtā	S	
	15. Maṇimadhyā	S	Madhukari

<i>Chandas.</i>	<i>Janāśrāya.</i>	<i>Piṅgala.</i>	<i>Bharata.</i>
<i>Pañkti</i>	16. Śuddhvirāt	S	
	17. Paṇalā	S	
	18. Mayūrasārīṇī	S	
	19. Upasthitā	S	
	20. Vilasitā	S	Utpalamālīnī Śikhisārīṇī
<i>Triṣṭubh</i>	21. Indravajrā	S	S
	22. Upendravajrā	S	S
	23. Indramāla (with 14 varieties)	Upajāti	
	24. Dodhakam	S	S
	25. Śālinī	S	
	26. Vātormimālā	S	
	27. Bhramaravila- sitā	S	
	28. Rathoddhata	S	
	29. Svāgatā	S	
	30. Vṛttāṅgī	S	
	31. Śyenī	S	
	32. Saṅgatā		
		Vilāsini	
			Moṭaka
<i>Jagatī</i>	33. Vamśastha	S	S
	34. Indravamśā		
	35. Toṭaka	S	S
	36. Puṭa	S	Puṭavṛtta Harīṇīplutā
	37. Jaloddhatagatī	S	
	38. Kusumitavicitrā		
	39. Bhujāṅgaprayāta	S	Arameya (Bhujāṅga- prayāta)
	40. Parimitākṣarā	S	S
	41. Drutavilambita	S	
	42. Vaiśvadevī	S	
	43. Navamālīnī	S	
	44. Pramuditavadanā		
	45. Saudāminī		
		Tata	
		Cañcalākṣikā	

<i>Chandas.</i>	<i>Janāśraya.</i>	<i>Piṅgala.</i>	<i>Bharata.</i>
		Sragviṇī Kāntotpīḍā Vāhinī	Kāmamattā Padminī
<i>Atijagati</i>	46. Praharṣiṇī	S	S
	47. Rucirā	S	
	48. Mattamayūra	S	S
	49. Nandini		
	50. Bhadrā	Gaurī	Prabhāvatī
<i>Sakvari</i>	51. Asambādhā	S	
	52. Aparājitā	S	S
	53. Praharṇagalitā	S	
	54. Vasantatilaka	S	S
	55. Indumukhī	Udgharṣiṇī	
	56. Sirmhonmatā		
	57. Vilāsini		Śarabhā
<i>Atisakvari</i>	58. Candrāvartā	S	
	59. Mālā	S	
	60. Maṇiguṇanikara	S	
	61. Mālinī	S	Nāndimukhī (Mālinī)
<i>Aṣṭi</i>	62. Rṣabhagajavilasitā	S	S
	63. Lalanā	S	
	64. Candralekhā		Pravaralali- tam
<i>Atyaṣṭi</i>	65. Hariṇī	S	Vṛṣabhaceṣ- ṭita (hariṇī)
	66. Śikharīṇī	S	S
	67. Pṛthvī	S	
	68. Varṇasapatrapati- ta	S	S
	69. Mandākrāntā		Śrīdharā (Mandākrāntā Vilambitagati)

Chandas. *Janāśraya.* *Piṅgala.* *Bharata.*

- (i) Samudra
(j) Bhujaṅga
4. *Pracita*

S

V. *JATI*

- VAITĀLIYA* 1. *Vaitāliya* S
2. *Aupacchandāsika* S
3. *Āpātalikā* S

Each of these three has the following varieties:

- (a) *Prācyavṛtti* S
(b) *Aparāntikā* S
(c) *Udicyavṛtti* S
(d) *Dakṣiṇāntikā* S
(e) *Prasaktaka* *Pravṛttaka*
 Cāruhāsini

- Mātrāsamaka* 4. *Mātrāsamaka* S
5. *Vanavāsikā* S S
6. *Viśloka* S
7. *Citrā* S
8. *Upacitrā* S
9. *Pādākulaka* S
10. *Gītyāryā* S
11. *Cūlikā* S
12. *Śikhā* S
13. *Tārā*

Jyotiḥ
Sannayā

- Āryā* 14. *Āryā* S S
15. *Pathyā* S S
16. *Vipulā* S S
17. *Capalā* S S
18. *Mukhacapalā* S S
19. *Jaghanacapalā* S S
20. *Vāmanikā* *Upagīti*
21. *Gīti* S
22. *Dhruvā*
23. *Gītikā*
24. *Āryāgīti*

Udgīti
Mahācapalā

*Chandas.**Janāśraya.**Pīṅgala.**Bharata.**Other varieties:*

25. Galita
26. Nirdhāyikā
27. Narkkuṭaka
28. Adhikākṣarā
29. Śirsaka
30. Lalitā
31. Subhadrā
32. Vidruma
33. Varṇāpatra
34. Kuñjara
35. Puṣpadanta
36. Mālā
37. Trikalaya
38. Bhaṅgadvipadi
39. Dvipadi
40. Vidāri
41. Bhaṅgurāsaka
42. Avalambana
43. Rāsaka
44. Ārṣi (Gāthā)

Gāthā

“PIPER BETLE OR BETEL LEAVES AND BETEL
NUTS” OR “CHEWING, A PECULIAR
SOUTH INDIAN CUSTOM”

BY

U. VENKATAKRISHNA RAO

The chewing of betel leaves with betel nuts and chunam seems to be a definitely a South Indian custom which has slowly pervaded the North and possibly other parts of the world also. Sometimes Karpūra, Kāchu, cloves, cardamom (एल) and Jāyikāi or nutmeg and other scented ingredients are also mixed therewith obviously to make the mouth scented and coloured; tobacco is also eaten along with this as a stimulant. Without tobacco, it may be regarded as an excitant of passion and as an aid to digestion; it is a very healthy pastime then; but when mixed with tobacco, it becomes really a dirty habit; the person has sometimes to carry a spittoon, he spits so very often and makes the place around him red and dirty. His teeth will be always discoloured.

This appears to to be a South Indian custom since the word “betel” is known to have travelled from Malabar to Portugal from where it became known to the other European countries. The Malayālam word is ‘*Vettila*’ corresponding to ‘*Vettilai*’ in Tamil and Viḷyadela in Kannaḍa. Why the other word derived from Samskrit Tāmbūla is used in the other Dravidian languages is not very clear; in Telugu it is *tomula* and in Tuḷu which is usually very near Malayālam or Kannaḍa in other respects, it is peculiarly ‘*Tamantre*’ (also ‘*bacchire*’ in the folk dialect). The Malayālam ‘*Vettila*’ was carried by the Portuguese traders who came to the west coast. Both the leaves and the nuts which abound in the west coast—Kālidāsa refers to the sea-shore here as possessing rows of arecanuts कूले फलावर्जितपूगमालम् Raghū XIII, 17—became popular articles of trade. Cloves which are dried flower buds of *eugenia aromatica* from the islands like Zanzibar, easily accessible from the western coast, also became popularly used along with these; cardamom (*eleteria cardamomum*) abounds also in Malabar. Foreign ships touched Malabar from

time immemorial and took all these condiments as also betel leaves and nuts. We can conclude that this practice of chewing betel leaves and using spices therewith must have originated with the west coast.

In Samskrit the various names for betel leaves are *nāga-vallī*, *punnāgavallī*, and *tāmbūla*; the nuts are referred to as *kramuka*, *pūga* and *चोण्टा*. This last word is not so popular and smacks of Dravidian influence, having something to do with the *gōṭu* *aḍike* of Kannaḍa. This latter might have been used to refer to the artificially ripened hard variety,¹ the one ripening in the tree being referred to by the other two words. Foreigners like the English seem to have used the same word betel and clubbed it along with the leaves or nuts as occasion required. Sometimes they use the word arecanut, borrowing the word from the Kannaḍa language, spoken in the northern part of the west coast, wherein the word used was "*aḍike*". In Tamil, they refer to it as "*Aḍaikkāi*" and "*pāḱku*"; the Andhras use the word "*Vakkalu*" also; in Malayālam it is *pāk* and "*aḍeika*"; but in Tuḷu, the word is a very strange one, unconnected with these and it is "*bajjeyi*". Hindi has a strange word *supāri* for nuts but calls the leaves simply *pān*; other north Indian languages borrow this word. In Marāṭhi etc., they also use *Vīḍache pān*, (*Bidāche pān*, Hindi *Bīḍākā pān*) besides *pān*. The first word seems to be borrowed from the Dravidian word, *vīḍa* being easily traceable to *beṭa* in *bettila*. The Persian *tāmbul* is a loan word.

It is difficult to guess when exactly this practice came into vogue. At present, however, this is regarded as an auspicious habit. Betel is always placed on the table in welcoming a guest and is an essential requisite on ceremonial occasions like marriage, upanayanam etc., where sandal paste, scents and these leaves and nuts are offered to the guests. These leaves and the nut are usually offered along with the *dakṣiṇā* or sacrificial fee presented to a Brahmin for the religious ceremonies he has officiated at. It is, to use the particular phrase, *सदक्षिणाकं ताम्बूलम्*. It is also a necessary requisite of the *pūjā*

1. They are prepared by boiling in water, cutting up into slices, drying in the sun, by which treatment the slices assume a dark brown or black colour—British Encyclopaedia.

paraphernalia in all temples and houses. The "*nivedana*" mantra itself is

पूगीफलसमायुक्तं नागवल्लीदलैर्युतम् ।

कर्पूरचूर्णसंयुक्तं ताम्बूलं प्रतिगृह्यताम् ॥

For obvious reasons again, it finds a prominent place among the things exhibited by the prostitute to attract her customers.

It is thus an essential article in all our households. It has become a necessity in all our religious ceremonies from the cradle to the grave. But in all our Vedic literature from the R̥g Veda down to the Brāhmaṇas and the Upaniṣads, as also in our epics, this word Tāmbūla does not occur. In the Rāmāyaṇa, this word has not been traced in the possible places where it should have occurred, *viz.*, the sacrificial ceremonies, the description of Sītā's marriage, or Rāvaṇa's harem. The दानधर्मपर्व of the Ānuśāsanika in the Mahābhārata refers only to सदक्षिणाक but not to सताम्बूल dānas; yajñas must be श्रद्धापूर्व and सदक्षिण, 95th adhyāya last (verse). Similarly on a later occasion, when the various dakṣiṇās are enumerated—
धेनूनुहुहोऽन्नानि छत्रं वासांस्त्युपानहौ । आज्यानि यजमानेभ्यस्तथान्नानि च भारत ॥
Tāmbūla does not at all find a place. Further on in 155th adhyāya, पुष्प, धूप and दीप dānas are referred to as being highly efficacious. Pāṇini does not refer to the word in his Aṣṭādhyāyī. The earliest dramatist Bhāsa does not refer to this word at all in his published dramas, though dakṣiṇā is referred to at least twice, once in Avimāraka and again in Pañcarātra. The presumption thus gains confirmation that for a long time, till the beginning of the Christian era at least, the custom of adding betel leaves to dakṣiṇā or सताम्बूल दक्षिणा might not have come into vogue. Among the authorities quoted in Nirṇayasindhu p. 423 (edn., Sri Venkateswara press, Bombay), the Kālikā-purāṇa alone says दद्याद्यज्ञोपवीत्येव ताम्बूलं दक्षिणां तथा, all other authorities cited referring to दक्षिणा in gold or silver, or 'paṇa' 'kākinī' or phala puṣpa etc. The Mārkaṇḍeya Purāṇa, 31st, 35th, 36th chapters, also speak only of यथाशक्तिदक्षिणा, preferably in silver to please the pitṛs. Kāṭilya in his Arthaśāstra does not refer to it. The earlier Śāstrakāras like Manu or Yājñavalkya do not refer to it, nor do the earlier Upaniṣads; only the late Bhāvanopaniṣad refers to it as

अवस्थात्रयाणामेकीकरणं ताम्बूलं; later Śāstrakāras like Samvarta, Śātātapa, Parāśara refer to it. The late Bārhaspatya Arthaśāstra refers Tām̐būla three or four times.

Perhaps the earliest reference to betel chewing particularly after food is the one in the Jātaka stories of the Buddhists. The puritanic section of the Buddhists refers to the Buddha as having refused to chew after his meal; but the Avadānaśataka refers to him as having allowed himself this luxury. Vātsyāyana in his Kāmasūtrās refers in 3 or 4 places to the practice of chewing betels. I Adhikaraṇa 4th adhyāya advises the refined nāgaraka thus- स प्रातः उत्थाय कृतनियतकृत्यः गृहीतदंतषावनः मात्रयानुलेपनं धूपं खजं च गृहीत्वा, दत्त्वा सिक्थकमलक्तकं च दृष्ट्वादर्थं मुखं, गृहीतताम्बूलः कार्याण्यनुतिष्ठेत्. Just a few lines above also we read तत्र रात्रिशेषमनुलेपनं माल्यं सिक्थकरण्डकं सौगंधिकपुटिकामातुलंगत्वचस्ताम्बूलानि च स्युः ॥ ८ ॥ In the Vth chapter 37, the various persons with whom such a man can mix in society are referred to as रजक-नापित-मालाकार-गांधिक-सौरिक-भिक्षुक-गोपालक-ताम्बूलक-सौवर्णिक-पीठमर्द-विट-विदूषकादयः; on a later occasion, II. 10. in the course of his instructions to the lovers on the proper methods of lovemaking, he advises throwing of leaves, sandal paste etc., on the body of the other अनयोरुचितदेशोपविष्टयोस्ताम्बूलग्रहणमन्त्रीकृतं चंदनं अनुलेपनं तस्याः गात्रे स्वयमेव निवेशयेत्. and more explicitly to transfer the betel into the mouth of the other वदनेन ताम्बूलदानं in III. 2. Such references are too many to be noted further. Perhaps the next literary reference to it is in Kālidāsa's Raghuvamśa VI, 64.

ताम्बूलवल्लीपरिणद्धपूगास्वललताल्लिङ्गितचंदनासु ।

तमालपत्रास्तरणासु रंतुं प्रसीद शश्वन्मलयस्थलीषु ॥

where he distinctly refers to the एललताः or cardamom creepers growing luxuriantly along with betel creepers and nuts and tamāla trees in the Malaya regions, i.e., the Malabar coast. Passing on, Sūdraka in the Mṛcchakaṭika, in the IV act, when describing the mansion of Vasantasenā refers to this thus, दीयेत गणिकाकामुकयोः सकर्पूरं ताम्बूलम्. His remark is interesting in as much as he is probably the first to refer to these betel leaves being mixed with karpūra (cf. our nivedana mantra कर्पूरचूर्णसंयुक्तं ताम्बूलम्). Further on, later writers like Bāṇa and

others refer to Tāmbūla very often. Bāṇa actually refers to a ताम्बूलकरणवाहिनी as Candrāpida's personal attendant (or betel box carrier). All the writers on medicine also, beginning from Caraka (whom Buddhist tradition as recorded in the Tripiṭaka makes the physician royal to King Kaniska in 78 A.D.), Suśruta (about 4th century A.D) and Vāgbhaṭa (perhaps 7th cent.) consistently refer to these leaves. Suśruta mentions these leaves as an aid to वाजकिरण (aphrodisiac) in chapter 26, Cikitsāsthāna :

यामिनी सेंदुतिलका कामिनी नवयौवना । गीतं श्रोत्रमनोहारि
ताम्बूलं मदिरा स्रजः । मनसश्चाप्रतीघातो वाजीकुर्वन्ति मानसम् ॥

Vāgbhaṭa in his Aṣṭāṅgahrdaya II. 6 says

ततो नावनगण्डूषधूमताम्बूलभाग्भवेत् ।
ताम्बूलं क्षतपित्तारुक्षोत्कुपितचक्षुषाम् ।
विषमूर्च्छामदार्तानामपथ्यं शोषिणामपि ॥

How is this to be chewed? Are the leaves first eaten or the nut? The answer is authoritatively supplied by Venkaṭa-nātha (Vedānta Deśika), the famous Vaiṣṇavite saint in his Tamil (Deśika) prabandha (आहारनियम section) and that is that the leaf should be first put into the mouth and next the nut. This is also clear from the 'Nalangu' in Tamil families corresponding to the 'Nāgole' in Kannaḍa families (one of the social ceremonies connected with marriage where the sumāṅgalis or elderly ladies gather round the couple and initiate them into the art). They instruct the bride to pass on first the leaves with the slight coating of chunam to her partner in life, and then only the nuts. Till then in their brahmacarya, the bridegroom and the bride should not have chewed at all. The reason for this prohibition is obvious ; the betel nuts leave the tongue rougher than before and produce a sort of inertia ; as such students who must cultivate studious habits should not use them. As they are erotic stimulants, the newly wedded pair are expected to partake of them. This is usually on the fourth day of the marriage which is referred to as "*cāpe maduve*" among the Kannaḍigas in South Kanara indicating that this is a preliminary rite for their nuptial marriage. This seems to suggest that formerly the nuptials followed the marriage immediately and the elderly ladies quietly apprenticed

them thereto, providing them with the necessary stimulants or excitants of passion. Curiously their presenting betel leaves first and then the nuts corresponds to the custom of the people of South Kanara who are usually instructed to cut the the unusually hard nuts by mixing them with the already prepared juice of the leaves. *Sūdraka* is the earliest to mention mixing of *karpūra* and then later medical writers suggested the mixing of various spices like cardamom. Cloves, *kāchu*, *jāyikā* or nutmeg should be eaten along with these. Women, soon after child-birth, are particularly advised to eat these tender leaves as often as possible to add to their vitality and also to aid their digestive powers.

It is also interesting to note how the scholar and the soldier are honoured in our country by publicly presenting them with betel leaves and nuts in open royal Durbars or public assemblies. *Śrī Harṣa*, the author of the poem *Naiṣadhiyacarita* refers to the way in which he was honoured by the then King of *Kānyakubja*, ताम्बूलद्वयमासनं च लभते यः कान्यकुब्जेश्वरात् (last verse of *कविप्रशस्ति*). The soldier, on being ordained as commander-in-chief, was also publicly presented with betel leaves. This is very often referred to in the country dramas in South Kanara wherein the prospective commander is exhorted to fight by being presented with these leaves, the particular *Kannada* expression being

raṇadhurake Vilyava Kodu.¹

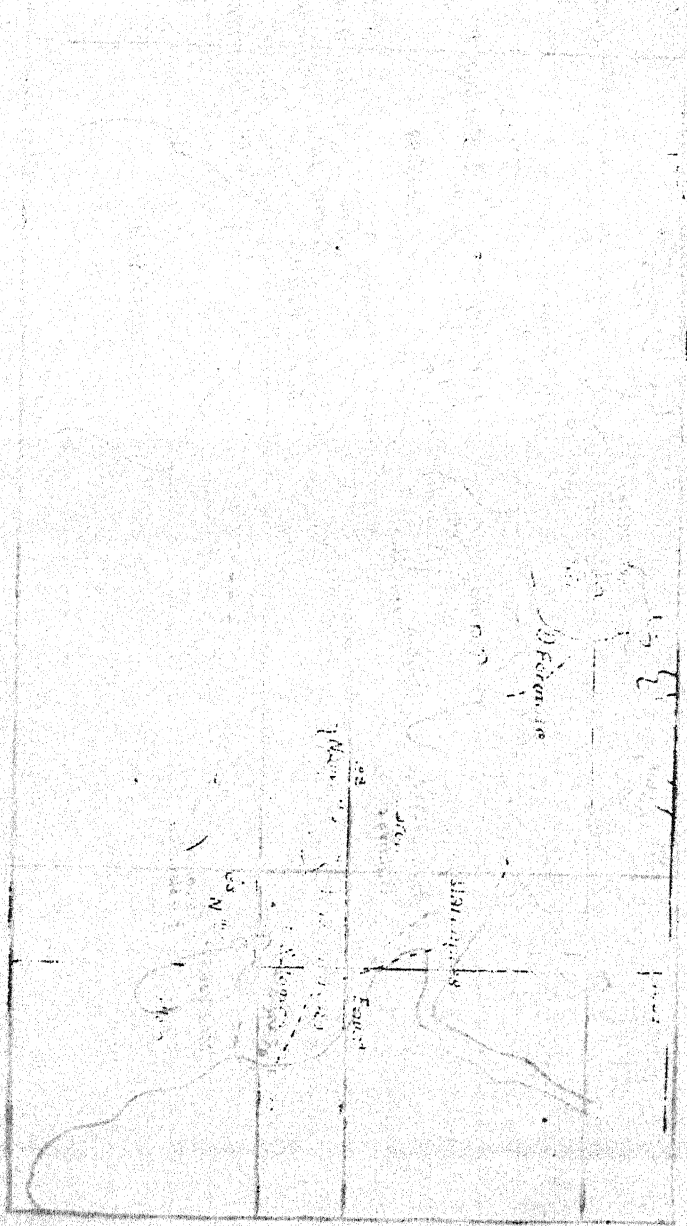
Our presumption that Betel-chewing was a South Indian custom gains support by the fact that in the Vedic literature ending with the *Brāhmaṇas* and the *Upaniṣads*, this word is not found. The habit is prevalent in Bengal, Assam, Burma and the Indian Archipelago. *Kālidāsa*'s definite association of this with west coast should be noted in this connection. Like *candana* or *muktā* which is also particularly South Indian, this is another speciality which had travelled to the North only to be honoured and welcomed and received with open arms by everybody. It has very great medicinal value, being carminative or कफहर and antacid tonic as its leaves are pungent and aromatic. This is testified to by all the *Ayurvedic*

1. Among the Malayas of the Archipalego, the offering of *sirih* or *tāmbūla* is accepted as a legal sign of apology for a serious offence—*Chambers' Encyclopaedia*.

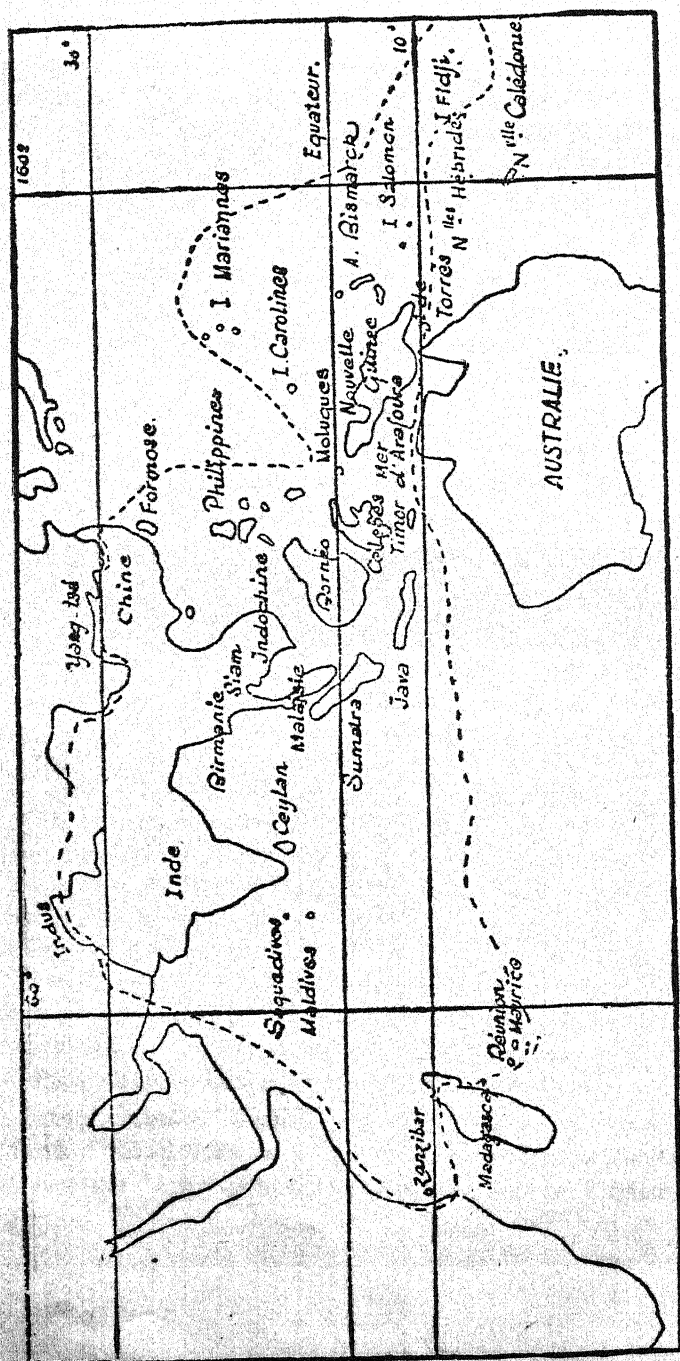
doctors from the beginning of the Christian era, and so eating this moderately twice daily after meals is a very wholesome habit. But if indulged in excess, and used along with tobacco, it will be very expensive and even offensive like snuffing and smoking. This habit is very largely prevalent among the illiterate folk and can be regarded as one of the causes of poverty in our villages. This constant chewing is very common in the islands south of Asia, Java, Sumatra etc. and especially in Ceylon, where the people cannot live without it. Geologists believe that the South of India was projecting as far as the equator, if not further south, in pre-historic times, and they call it the Gondwana continent. The eastern remnants thereof, the islands in the Southern part of Indian Ocean, are the places outside our west coast where this betel creeper grows luxuriantly. Could it be presumed then that in this submerged continent this habit (of chewing these leaves with a coating of chunam and nuts) might have started? Even the word *tāmbūla* must have been borrowed from the Dravidians into Samskrit. Could it be that the Dharmaśāstrakāras who introduced this into our religious ceremonies, hailed from the South of India, just like the three great religious Ācāryas, Śaṅkara, Rāmānuja and Madhva?

[Note:—In this same journal, Vol. V. pp. 1-10, there is an article on the '*Dravidic Forms for Betel-Leaf*' by the late L. V. Ramaswami Aiyar of Ernakulam. Prof. Przyluski had, after examining the etymology of the Indo-Aryan word *tāmbūl* which has no Indo-European or Indo-Iranian cognate, shown that it was a loan-word from the Austric peoples with whom Indo-Aryans came into contact in India. Examining the Dravidian forms of the word for betel-leaf, Prof. Ramaswami Aiyar says that no definite conclusions can be reached for establishing the native Dravidian character of these word-bases and that they do show structural correspondance to the Austric words.

In the monthly French Journal *France-Asie* from Saigon, for March-April 1949, there is an interesting article on the Betel Leaf by Georges Lebrun which is reproduced here in English.—V.R.]



1000 2000 3000 4000 5000 6000 7000 8000 9000 10000



----- Limite approximative d'extension du bétel

BETEL CHEWING.¹

BY

GEORGES LEBRUN

Man has always sought to forget his daily worries in paradisiacal visions of an imaginary world. If poesy or simple dreams were not sufficient to free him from his sad memories he always turned, according to his taste or personality, towards stimulants and narcotics of which the human genius has discovered an infinite variety. To this long list belongs betel chewing also.

Especially in the Orient where, if one were to believe Theophile Gautier, the use of wine was almost unknown, man easily turned to opiates. The area of betel chewing can perhaps be defined by drawing a line beginning with Madagascar and Zanzibar, reaching Asia near the Indus, then rising up to the river Yang-tse, circumscribing Burma, Siam and Indo-China, via Formosa and the Phillipines. The line then enters the Indian Ocean, surrounding the Molucus, the Mariana Isles, Carolines, Solomon islands, Fiji, Bismarck Archipelago, New Guinea and Reunion islands and then passes on through the Torres Straits to Timor and thence to the south of Sunda Isles. The practice, in other words, extends between East longitudes 60 degrees and 160° and latitudes 10 degrees south to 30 degrees north—more than 1 million square Kilometers—among all kinds of people, young and old, men and women, princes and peasants, of all races and all faiths. Chewing is indulged in at all times, (It begins in very early age, in Burma, and an old Burmese saying has it that nobody can speak unless one had already learnt chewing) except when it is necessarily suspended as when one is asleep, (but many Indians manage to sleep with *pan* in their mouths) or when one is making love. Among the males of Tagalog, it is considered a sign of true love on the part of their males, if they abstain from chewing during amour.

This wide-spread practice has continued from remote antiquity. The areca palm is mentioned by Theophraste (340 B.C.) as also in old Sanskrit and Chinese texts. The

1. *France-Asie*, Saigon, March-April, 1949. pp. 706 *et seq.* We are thankful to Sri R. Ramachandran, Life Member, K.S.R.I. for the English version given here.

betel also is mentioned in a Pali text describing an incident that happened in 504 B.C. The Persian historian Ferishta says that betel was held in great esteem by the Persians of the 6th century, but its use there is much reduced now. Marco Polo and Ibn Batuta (14th Century) also mention it in the narration of their voyages. Thus, though we know that betel has been known for more than 2000 years we do not know the exact origin of the custom. The Vietnamese have the following story:—

About 2000 B.C., during the reign of Hung-Vuong IV (The dynasty founded by De-Minh which ruled from 2884 to 257 B.C., had 18 kings of the name of Hung-Vuong) there lived a mandarin at the Court, father of two sons, Lang and Tang who resembled each other so remarkably that they could not be distinguished. After the death of their father they were brought up by a Taoist priest, Luu-Huyen. Now it so happened that this priest had a daughter, Thi-Trau, who loved both the brothers but wanted to marry only the elder. To find who was the elder, she got an idea. While serving them food, she gave each of them only one chop stick. Immediately, the younger brother offered his own stick to the elder, with great show of reverence. So the girl knew who was the elder. After his marriage, the elder, Lang, began to neglect his younger. The latter therefore got disgusted with life and started out on an adventure. One evening he stopped on the banks of an unfordable river. Fed up with life, he threw himself into the river and was immediately turned into a rock. Lang, smitten with remorse came to the same spot, in due course, after searching for his brother in various places. Being fatigued, he rested himself on the rock and was turned into an areca nut tree "whose head appeared to be dishevelled as if tormented by repentance". His wife also came to the same spot in search of them, and there, she leaned against the tree to rest for some time. Her body was immediately changed into a betel vine which turned itself around the tree.

In a year of drought all plants in the kingdom died except the areca tree and the betel vine around it. This phenomenon attracted the attention of all the peasants who began making a pilgrimage to this place. The story reached the ears of the King. As it was the custom to mix the blood of bastards in the same basin, in order to establish their paternity, the King caused the burnt rock, the nut of the areca and the leaves of

the betel to be crushed together. At the sight of the beautiful red colour which resulted he had no more doubts about the sincerity of the sentiments which bound these three people. He therefore ordained that henceforth betel should be chewed by young married couples and by brothers and sisters in order to ensure conjugal and filial affection. (The betel and the areca nut are named after the couple, Trau and Lang.)

The 'betel', or *Piper Betel* L. belongs to the Piperaceae family which includes also *Piper Melamiris* Lamk, *Chavica Belle* Miq., *Chavica Auriculata* Miq., *Arthante hexagyna* Miq., etc. It was probably an original native of Malaya.

Areca nut is the fruit of areca, a palm of the genus *areca* L. belonging to the *arecines* family. There are fourteen species some of which yield a butter of the consistency of lanolin, an edible pith, and also some salt; etc. The most well known is *areca catechu* L. or *arequier cachou*, probably with its original habitat in the Sunda Isles. (*Arec* is the name in the Talinga dialect in the Sunda Isles.)

In Manilla, women are experts in preparing *pan*. In Siam and New Guinea the mixture is previously ground in a mortar before use. The Vietnamese prefer fresh nuts while the Malays, Cambodians, Laotians and Malabaris prefer the dried nut. It was always important to cut off the stalk of the betel leaf, and this custom is explained in the following story:—

A young man used to repair to the house of his mistress every night. One morning, before leaving her house, he wanted to chew pan. There being no pan leaf in the house, the girl plucked a fresh one from the garden and gave it to him. As soon as he put the leaf into his mouth he became stiff and fell down dead. The girl was accused of murder, arrested, jailed and tortured. This went on for three years without any "confession" from her of her "guilt". Now there arrived in the Province a new Judge, the celebrated Bao-Cong who went over the case once again. He carefully examined the betel leaves and found that the stalks of those which grew near the ground were covered with some glistening slime as that extruded by snails or leeches. Not finding any such creature there he had the ground dug up and found, deep down, an enormous serpent, *thuong luong*. Then everything became clear to the wise judge. The serpent, stifled by the

heat of the day emerged during the night and rested on the cool betel vine, thus poisoning the stalks of the leaves. To obviate a recurrence of the fatal accident he recommended that henceforth the stalk of the betel should be carefully removed before use.

The *chunam* used either as such, or coloured rose, is often kept in artistically made pots. And thereby hangs a tale:—

An old thief, very active in his days but now decrepit, confined himself to petty larceny in a neighbouring pagoda. The priests were very much alive to the situation but could not do anything because Buddhism enjoined only good and kind acts to evil doers. The thief, sensing his approaching death confessed to one of the priests all his misdeeds and begged him to pray for his absolution. Now was the great opportunity for which the priest was waiting. He said to the thief, "However sincere your repentance, that by itself won't do to wash out all your sins. You must get up the top of this banian tree and after having uttered the sacred name of the Buddha, thrice, you must fall down head foremost". When the thief meekly asked if he won't be surely killed that way the priest assured him that the Buddhas will surely catch him with their miraculous *pasa* (*le thuoc-ta*) and with it lift him up straight to Heaven. Early next morning the penitent thief climbed up the tree and after having thrice cried "*Mo-Phat!*", threw himself down. The priest was watching this denouement with great glee, hoping to be finally rid of an inconvenient neighbour. But to his great surprise he found, contrary to all expectations, that his own prediction was being realised! A red silken rope, lassoed from invisible hands, caught hold of the thief, and gently lifted him skywards.

The priest was much perplexed at this unexpected sight. So he concluded that since the Buddha, in his abundant grace, had saved even such a sinner, he would certainly come to the rescue of all pious priests like himself if he were to follow the same path to salvation. So, at an auspicious hour one morning, he climbed the tree (without the knowledge of any of his fellow priests) and threw himself down. This time, alas, no miracle happened. As he fell down, the priest was impaled on a pointed branch of the tree which traversed his body right through. To purge him of his envy and rancour the bad priest was transformed into a *chunam* pot, with a protruding

belly as of a rolling corpse. The opening of the pot denoted the wound, the reddish scum round the mount, coagulated blood, and the spatula represents the banian stake on which he was impaled. Thus the Buddha gave him terrible punishment. The burning and corrosive *chunam* representing envy and rancour, is stirred up constantly and to make the punishment complete, the mount of the pot is often scraped off with the spatula by way of removing rancour and envy gradually and slowly. And the punishment is eternal because for countless centuries men and women, old and young, have been chewing night and day without ceasing.

This sacred origin of the *chunam* pot has raised it to the status of a presiding deity in the household, under the name "Ong Binch Voi" (Lord Chunam Pot). On the occasion of the Têt, Lord Pot is washed and the spatula is placed across the mount. After having fed the pot with fresh lime, up to the neck, it is placed on the family altar and worshipped as one of the household deities. It would appear that old pots have the power of protecting the house from thieves. Also, old chewers take particular care, after the last *pan* every night, to take the spatula off the pot so that it may be enabled to speak, if necessary, and also to allow it to sleep during the night. The *chunam* crust formed around the mouth should never be scraped away because this act as well as the breaking of the pot itself, presages misfortune which could be averted only by a special ritualistic ceremony. On the other hand, the greater the crust formation, the greater the luck for the householder. Some day, however, very old pots are taken from their resting places. Their great age invests them with demi-Godship and they are placed under a banian tree or transferred to the local pagoda. Unless one wants to do a bad turn to the house-owner nobody should strike the mouth of the pot with the spatula. This *faux pas* will surely cause him violent tooth ache.

The paraphernalia for serving betels are at times veritable works of art in silver, lacquer or porcelain. They all contain a compartment for the leaves, another for the nuts, a *chunam* pot of variable designs, a bay for tobacco, yet another for cinnamon barks and, finally, one for holding a piece of cloth to clean the teeth with. A spittoon completes the list. Formerly, Vietnamese used to carry, while travelling, the betel and tobacco in two boxes, the one shaped like a flower and the other like the

leaf of water lily, as shoulder bags. Duc Chaigneau says "When one goes to a mandarin, the usual custom for him is to bow down with one of the bags suspended from his neck by means of a blue or rose-coloured muslin." There is a strictly regular formality in the use of betel bags and one should not use paraphernalia reserved for superior classes. The king's bags are of yellow or red satin embroidered with figures of dragons. The mandarin's bags should be of red and green silk, or red and blue, or again red and black, embroidered with flowers. Ordinary silk bags, unadorned and in single colour, are for ordinary people. According to the *Hoi-Dien* (administrative regulations), the king, at the time of his coronations, should distribute betel bags to the princes and princesses.

The betel plays an important role in the lives of the people of the Far East. It is used not merely for pleasure but is an important item in the various significant stages in one's life. Let us confine ourselves here to some of its typical uses in the lives of Vietnamese.

No offering is ever made without betels, and they are a necessity during worship, when a child is born, or when he reaches maturity, or when something has been achieved. But the chewing of betel which is a symbol of fidelity and love plays a particularly important role during marriages. If a girl accepts betel from a boy, the act is tantamount to an engagement.

The poetess Hô-Xuân-Huong has sung the following charming stanza:—

Behold this tender areca-nut split in two

Chew a pan ere it fades

If the bonds of wedlock should bind us true

Let fair vermilion be the hue

Not the green of the leaf nor the white of the chalk.
(There is a play on Vietnamese words here: *bac* represents not only the white colour of the chalk but also infidelity, ingratitude).

On the day of the marriage the arrival of the guests at the bride's house is announced by distribution of pansupari, when the groom is presented to his future parents-in-law the latter have to accept the betels and the cup of wine from him in token of their consent for the match. Among wedding presents is a plate with a huge cone of betel leaves arranged on it, surmount-

ted by areca nuts, and the whole covered by a red cloth embroidered with dragons. This plate should be prepared by a man of venerable age (with his first wife still living) at dead of night beyond the sight of profane eyes. Alone, and in a closed room lighted with many candles, the old man prays to *Ong-To* and *Ba Nguyệt*, deities presiding over marriages. The plate represents the future common life of the married couple. The red cover-cloth should be removed only three days after the marriage. According to a cruel custom the young couple should not consummate their marriage before these days are passed. If they break this rule, it will be easily known because the leaves will have faded near the peduncles. When these leaves are subsequently distributed to the guests the latter will reproach the couple for their misdeeds.

In the nuptial chamber the couple should chew one hundred times to ensure 100 years of conjugal bliss. But in practice, however, they chew only once, as a ceremony.

Pansupari is at times invested with supernatural powers.

It is therefore not surprising to find that some sorceress can be employed to administer enchanted pan in order to force the love of somebody.

According to Vietnamese pharmacopoeia betel chewing cures fever, dysentery and stomach ache. The leaf, applied to the head, relieves head ache and placed on the stomach of the suffering infants, it cures colic.

Allopathic medicine, with its methods of scientific precision, has often confirmed many of the medical virtues attributed to the betel leaf by ancient practitioners.

Generally, chewing helps digestion and sweating, except when used in excess, when it leads to contrary results. Arterial blood pressure is raised and leads to the quickening of the respiratory system. Finally, its calcium content is of particular benefit to people.

Thanks to an inexplicable instinct orientals have discovered, since several centuries ago, a tonic agent, particularly favourable to the health of those people who are generally undernourished. Used in moderation, it is perfectly inoffensive. There can, however, be one complaint, namely that it may easily become a habit, and finally a necessity. But this seems to be about its only defect.

THE KUPPUSWAMY SASTRI RESEARCH INSTITUTE

FIFTH FOUNDATION DAY

The Fifth Foundation Day of the Kuppuswami Sastri Research Institute was celebrated in the grounds of the Madras Sanskrit College, Mylapore, on Monday the 29th August, 1949, with the Hon. Mr. K. Madhava Menon, Education Minister, Govt. of Madras, in the chair.

After prayer, Prof. P. N. Srinivasachariar, member of the Governing Body of the Institute, spoke welcoming the Education Minister and other guests. He said:

"In the unavoidable absence owing to illness of the learned President of the Kuppuswami Sastri Research Institute, Sri T. R. Venkatarama Sastriar, I, as a member of the Governing Body of the Institute, consider it a privilege conferred upon me by my colleagues to have been called upon to extend on behalf of the Institute a hearty welcome to the President of this function, the hon. Mr. K. Madhava Menon, our Education Minister. We feel highly pleased and honoured, Sir, by the kindness and readiness with which you agreed to preside over our Fifth Foundation Day celebrations. To us who are working in the field of education, learning, research, and culture, it is a great comfort to note that in you, our Province has an Education Minister who has sound views in matters of education, and a true and balanced appreciation of all the phases and the fundamental basis of our cultural heritage. Rich and varied as this cultural heritage of India is, it is our firm belief that its essential feature is its unity, and it is the aim of this Research Institute to bring out and emphasise in its varied activity in the field of Indological research, this fundamental unity of Indian culture. I dare say you will agree, Sir, that this synthetic outlook and a sense of the fundamental unity are of utmost importance to-day, when in the name of research the edifice of unity is sought to be disrupted. An all round scholar in the different branches of Sanskrit learning, as much on its literary side as on its philosophical side, and as much in the traditional style as in the modern style, Mahamahopadhyaya Prof. S. Kuppuswami Sastri emphasised this synthesis and fundamental unity both in his life and writings. As one who was closely associated with him in the scholarly field, I can say that a Research Institute with this noble aim

before it could be started in the name of no better or greater scholar, than the late Kuppaswamy Sastriar. With our limited resources of men and money, we have endeavoured to pursue our ideals and have carried on our activities without feeling discouraged by impediments. A report of our work for the year ending 31st July, 1949 will be presented to you now by my esteemed friend, Mr. K. Balasubramania Aiyar. Prof. C. Kunhan Raja, Head of the Sanskrit Department of the Madras University, one of the seniormost pupils of the late Kuppaswami Sastriar, has made his mark in the field of Sanskrit studies by his varied work in the University, Adyar Library and elsewhere. We are all very glad that the Madras University authorities have honoured him with a full Professorship now. It is highly appropriate that he should have agreed to deliver the Foundation Address of the Institute founded in the name of his revered guru. I welcome also the two learned lecturers of the evening who are to address us on this occasion. Sri M. Raghava Ayyangar who had kindly promised to deliver a lecture has not been able to attend owing to illness. We are all very grateful to Sri S. Vaiyapuri Pillai for kindly agreeing to speak at such short notice. Prof. S. Vaiyapuri Pillai, formerly Editor of Tamil Lexicon and Head of the Tamil Department of the Madras University, is a scholar who by his dispassionate, balanced and critical outlook, and wide scholarship, stands out as a superior type of scholar in Tamil. Of the great Malayalam poet, Mahakavi Vallathol, it is unnecessary for me, Sir, to say anything to you by way of introduction ; you know him so well ; but you will permit me if I say that Vallathol is as eminent a Sanskrit scholar as he is a Malayalam poet ; it would interest all to know that the big work he is now engaged on is a Malayalam translation of the Sanskrit work, the Baudhāvadāna-kalpalatā of Kshemendra. His observations on Malayalam and Sanskrit literature today, I am sure, will be very valuable. Lastly, along with this function of the Institute, the Madras Sanskrit Academy will be honouring the Sanskrit Poet-Laureate Mahamahopadhyaya Krishnamurthi Sastri of the Rameswaram Devasthanam Pathasala of Madura with an address and purse. I have great pleasure in requesting you, Sir, to take the chair and conduct the proceedings of this meeting. I welcome you also, ladies and gentlemen, for readily complying with our request to be present here on this occasion."

Dr. V. Raghavan, Secretary, then read messages received for the success of the function from Dr. Amarnath Jha, Srimati Sophia Wadia, Vidvan Raghava Iyengar, Dr. D. C. Sircar, Pandit K. T. Pandurangi, and Dr. S. C. Sarkar, Secretary of the Bihar Research Society, Patna.

Sri K. Balasubramanya Iyer, Secretary of the Institute, presented a report of the working of the Institute for the period 1948-49.

Delivering the Foundation Day address, Dr. C. Kunhan Raja, at the outset, paid a tribute to the late Mahamahopadhyaya S. Kuppuswami Sastri, and said that the Research Institute founded in his name stood for the unity of Indian culture. In looking after the culture of India, Sanskrit played an important part. It did not mean that the other languages were ignored. Institutions like this should also consider the claims of other languages, like Tamil and Malayalam. He regretted that during the rule of the popular Ministry, Sanskrit, as a subject of study in schools, had become "an optional option." It was in the position of a prisoner, who was put on a diet which did not allow him to die or permit him to live properly. He pleaded for giving Sanskrit and other languages in the curricula of studies as good a position as other subjects and also to give to teachers in those languages the same emoluments and status as teachers in other subjects. The Government and the people must take advantage of institutions like this to see that culture also played a part in the civic life of the nation in an independent country.

Prof. S. Vaiyapuri Pillai read an interesting paper on "Kāverippūmpaṭṭinam" as could be gleaned from 'Paṭṭinappālai'. He said that institutions like this should take up research work not only in respect of books but also in archaeology.

Mahakavi Vallathol next addressed the gathering. He made a few opening remarks in Sanskrit and then addressed the gathering in Malayalam. He paid a glowing tribute to the late Mahamahopadhyaya Kuppuswami Sastri and made a fervent appeal for fostering Sanskrit studies. He said that Hindi had been adopted as the national language of the country, because of the present neglected condition of Sanskrit. It should be their endeavour to put forth their best efforts to popularise Sanskrit so that it could become the national language of the country at least within 50 years.

Winding up the proceedings, the Hon. Mr. Madhava Menon said that he had great regard and love for Sanskrit, and an equally great regard for the late Mm. Kuppuswami Sastri. He had the privilege of working with the late Mm. Sastri in the Senate and the Academic Council of the Madras University, and was personally aware of his great qualities.

Proceeding, the Minister cleared certain misapprehensions entertained by Dr. Kunhan Raja, and said that it was only by the force of circumstances that they had to be "slave" of the English language for 15 more years. He agreed entirely with the sentiments expressed about Sanskrit by the several speakers. He would like to remind them that it was easy to get ready on paper a programme, but he must have the necessary machinery with which to work out that programme. It was this difficulty of executing a programme that was facing him. It was to get over this difficulty that he required their help. But, the help given should not be such as would create some sort of antagonism by the very nature of the help itself. They should not say or do anything that would provoke more difficulties on the top of the difficulties that already existed. While the scheme for the reorganisation of education was a right thing in the right direction, there might be some defects in it that required to be remedied. Therefore, in their anxiety for the promotion of Sanskrit, let them not create more bitterness.

The Minister stated that the Institute was doing laudable work, and could become a source of help in reviving Sanskrit culture. As Poet Vallathol has remarked, there were hundreds of works in Sanskrit still remaining undiscovered. The Minister felt that the co-ordination of all the activities of the research institutes in Sanskrit would be a very great help for the attainment of their object, the development of Sanskrit and Sanskrit culture. As Minister, he would try his best to get as much help as possible in this matter. In various religious centres and even in many old houses in Malabar, many manuscripts still remained to be unearthed.

Concluding, Mr. Madhava Menon said that a lot of their want of faith in themselves and the want of faith in God that was coming over the country could be remedied by reviving Sanskrit and Sanskrit culture. The main objection to that came from a good portion of Tamil Nad. Somehow or other Sanskrit learning had come to be associated with a particular class of people. It was as wrong to say that Sanskrit was the

language of Brahmins as to say that Urdu was the language of Muslims. The ignorant prejudice against Sanskrit that existed in some quarters could be remedied by sufficient publicity and by giving an opportunity for others to know what great treasures lay in Sanskrit, and how the culture, which was represented by Sanskrit, could make their country great. They need not feel diffident about reviving that culture and civilisation, if they made up their minds to work a little in that direction. Any change in the school curricula was not possible now. There was sufficient time for the beginning of the next academic year for him to try and give Sanskrit at least the same place that it occupied four or five years ago. That was not much ; but, if he succeeded in doing that much, he could feel that he had done something.

Sri K. Balasubramania Aiyar proposed a vote of thanks.

General Body Meeting

The Annual General Body Meeting of the Institute was held in the Sri Chandrasekharendra Sarasvati Mandapa earlier in the evening on the same day.

Sri N. Raghunatha Iyer presided.

Sri K. Balasubrahmanya Iyer presented the Fifth Annual Report of the Institute, the audited statement of accounts for the period 1-8-1948—31-7-1949, and the budget for the next year.

Three Life Members of the Institute passed away during the year, Mr. Justice V. Govindarajachari, Mr. G.A. Natesan and Mr. T. Vasu Naidu.

Ten new Life Members were enrolled, Sri T. V. Viswanatha Iyer, Advocate, Mylapore, Madras; Sri. C. A. Seshagiri Sastri, Advocate, Mylapore, Madras; Dr. Saileshwar Sen, Professor of Philosophy, Andhra University, Waltair; H. H. Sri Sankaracharya of Puri Mutt; Sri S. L. Sastri, Retd. Income Tax Commissioner, Royapettah, Madras; Shri M. Subrahmanyam, Retd. Account-General, Madras 10; Hon. Mr. Justice S. Panchapagesa Sastri, Mylapore, Madras; Sri R. Subrahmanyam, Sun Life Assurance Co., of Canada, Gopalapuram, Madras; Shri M. K. Ranganatha Iyer, Retd. Engineer, Madras and Sri T. E. Sathagopachariar, Advocate, Tirupuliyur.

With the help of a handsome donation of Rs. 6000 by Mrs. Sundarambal, wife of the late D. Balasubramanya Iyer

of B. G. Paul & Co., Madras, the Institute premises, the Sri Chandrasekharendra Sarasvati Mandapa were enlarged and improved. The furniture was varnished, the hall electrified, and a *Bimbam* of H. H. Sri Sankaracharya of Kamakoti Pīṭha, after whom the hall is named, established in a niche over the entrance to the hall.

The detailed report will be separately printed along with the statement of Accounts.

The budget for the next year was then approved, and Sri V. Swaminathan re-elected Auditor for the next year.

A resolution was passed congratulating the Rajah of Phaltan, a Fellow of the Institute, on his appointment as a Minister in the Govt. of Bombay, and Dr. S. Radhakrishnan, a Vice-President of the Institute, on his appointment as India's Ambassador in Moscow.

THE XVTH ALL-INDIA ORIENTAL CONFERENCE, BOMBAY

The 15th All-India Oriental Conference met in Bombay under the joint auspices of the Bombay University and the Bombay Branch of the Royal Asiatic Society. MM. Dr. P. V. Kane, Vice-Chancellor of the Bombay University and Vice-President of the Bombay Branch, R.A.S., was the Chairman of the Reception Committee.

Messrs. K. M. Jhaveri and K. M. Munshi were Vice-Chairmen; Prof. H. D. Velankar, Local Secretary; Prof. G. M. Moraes, Dr. A. D. Pusalkar and Sri S. R. Tikekar, Jt. Secretaries and Prof. G. C. Jhala, Treasurer. The authorities of the St. Xavier's College, Bombay and Mr. & Mrs. K. M. Munshi were kind enough to accommodate the delegates at the St. Xavier's College, and the Bharatiya Vidya Bhavan. About 400 delegates representing about 60 institutions including Provincial Governments, Colleges, Museums, etc., attended the session, which went on for three days, 5th, 6th, and 7th November 1949.

The Conference was opened by H. E. Raja Sir Maharaj Singh, Governor of Bombay. Dr. Susil Kumar De, Retd. Prof. of Sanskrit, Dacca University was the President-elect of the Conference, and the following scholars presided over the 18 Sections into which the Conference was divided: Vedic—Sri Visva Bandhu Sastri, Visvesvaranand Vedic Research Institute, Hoshiarpur; Iranian—Dr. J. C. Tavadia, Santiniketan; Classical Sanskrit—Dr. V. Raghavan, Madras University; Islamic Culture—Prof. Humayun Kabir, New Delhi (deputised by Sri Mahesh Prasad); Arabic and Persian—Moulavi Mahes Prasad, Benares; Pali and Buddhism—Prof. R. D. Vadekar, Poona (deputised by Dr. P. V. Bapat); Prākṛt and Jainism—Muni Jinavijayaji, Bharatiya Vidya Bhavan, Bombay; History—Dr. A. S. Altekar, Benares Hindu University; Archaeology—Dr. N. P. Chakravarti, D. G. of Archaeology, New Delhi; Indian Linguistics—Dr. Sidhesvar Varma, Nagpur; Dravidian Culture—Dr. P. S. Subrahmanya Sastri (deputised by Prof. R. P. Setu Pillai); Philosophy and Religion—Prof. V. A. Ramaswami Sastri of Travancore University; Technical Sciences and Fine Arts—Dr. V. S. Agrawala, New Delhi; Marathi—Dr. Y. K. Deshpande, Yeotmal; Gujarathi—Sri K. M. Munshi, Bombay; Hindi—Prof. K. P. Misra of Benares (deputised by Dr. Mohan Singh); Kannada—Prof.

K. G. Kundangar of Belgaum; and Urdu—Dr. Mohan Singh of East Punjab University.

Owing to unavoidable circumstances, Dr. S. K. De, the General President of the Session, could not be present. The Vice-President of the Conference, Prof. K. A. Nilakanta Sastri presided in his place and conducted the Session.

In his *Welcome Address*, MM. Kane referred to the part played in the past in the progress of Indological research by scholars of Bombay, Dr. Bhau Daji, Bhagwan Lal Indraji, K. T. Telang, S. P. Pandit etc.

In his *Opening Address*, H. E. the Governor of Bombay referred to the grants given by the Government of Bombay to various Indological Research Institutions and undertakings to the extent Rs. 81,000, besides the expenditure incurred by them in running the Deccan College Research Institute.

In his *Presidential Address*, which was read by the General Secretary, Dr. R. N. Dandekar, Dr. De emphasised how "Oriental research had not received that attention in this country which was its birth right", how, speaking generally, much remained to be done for bringing Indian research work to the standard of the work done in the West, how it was necessary to give a "re-orientation to our century-old educational policy" and to realise "that no national system of education can fully succeed at the cost of alienation of what is deeprooted in national sentiment and culture", and how the time had come for the All-India Oriental Conference to expand into an Asiatic Conference of Oriental Learning.

Papers and Symposia.

Nearly 300 papers were read in the different sections, Classical Sanskrit leading as usual with about 70 papers.

There was a Symposium on Simplified Sanskrit in the Classical Sanskrit Section, and another on Sanskrit as the Terminological *Lingua franca* of India in the Indian Linguistics Section.

Lectures, Excursions and Entertainments.

Mr. Khwaja Muhammad Ahmed of the Hyderabad Arch. Dept. gave a lantern lecture on the Excavations at Panigiri. There was an excursion to the Elephanta Caves, and a visit to the Yoga-Research Institute, Kaivalyadhama, of Swami Kuvalayananda.

The Reception Committee had also arranged for Sanskrit, Marathi and Gujarathi dramas and variety entertainments.

Publication.

The most important feature of the 15th Session is the publication of an Index to the papers submitted to the first twelve Sessions of the Conference, compiled by Sri K. Venkateswara Sarma of Trivandrum.

Resolutions.

The Conference resolved to add a new Section called Greater India in the next Session and appointed a deputation to wait upon the Prime Minister of India and discuss with him the question of establishing a Central Indological Institute and the expansion of the Conference into an All-Asian institution.

On the important question of manuscripts, the Conference reiterated its Darbhanga resolution urging the Govt. of India to set up a fullfledged Dept. of Mss. Survey, and requested the Central Govt. to make a beginning by setting apart an amount of not less than a lakh of Rupees annually for the appointment of a nucleus staff and purchase and collection of Mss.

Next Session.

Accepting the invitation of the Lucknow University, the Conference decided to hold its 16th Session in Lucknow in 1951.

Prof M. Hiriyanna of Mysore was elected General President of the 16th session, but he has declined owing to reasons of health and age. By a fresh election, Prof. K. A. Nilakanta Sastri has been chosen General President.

The following have been elected Section-Presidents : Vedic—Dr. Surya Kanta, Jullandhar ; Iranian—J. C. Tarapore, Bombay ; Classical Sanskrit—Prof. K. K. Handiqui, Vice-Chancellor, Gauhati University ; Indian History—Dr. B. Ch. Chhabra ; Archaeology—Dr. Sankalia ; Arabic & Persian—Dr. Nizamuddin, Hyderabad ; Islamic Culture—Vikramjit Hasrat ; Pali & Buddhism—Dr. B. C. Law ; Prākṛt and Jainism—Pt. Sukhalaji ; Religion & Philosophy—Dr. P. C. Bagchi ; Indian Linguistics—Dr. Goda Varma, Trivandrum ; Dravidian Culture—Prof. S. Vaiyapuri Pillai ; Technical Sciences & Fine Arts—Dr. Moti Chandra, Bombay.

BOOK REVIEWS

The Problem of Sanskrit Teaching (Samskr̥ta-anuśilana-viveka). By Prof. G. S. Huparikar, M.A., B.T., Rajaram College, Kolhapur. The Bharat Book-Stall, Kolhapur. Rs. 12-8.

Mr. Huparikar is to be congratulated in taking up for his special study a much neglected subject like the teaching of Sanskrit. Except for a few short studies, and a few books on the history of Sanskrit education in general, we have no exhaustive investigation into the methods of Sanskrit pedagogy. The present publication is therefore to be welcomed as the most extensive treatise on the subject. While it does deal with historical and cultural data pertaining to Sanskrit education, as also with the different ways in which, from our contact with modern teaching methods, we can improve Sanskrit teaching, the speciality of the book lies in pointing out, by detailed analysis and exposition, how the traditional method of exposition of Śāstraic treatises embodies sound principles calculated to be very effective in the mastering especially of advanced Sanskrit learning.

The subject has received the author's attention during many years of his experience as teacher in both the Arts College as well as the Training College. He no doubt agrees with recent writers on the subject like Apte that a judicious combination of the ancient and the modern direct methods, should be effected for making the learning of Sanskrit both easy and attractive; he is not blind to the defects of the old type of learning or teaching; in fact, in his desire to make his ideas reach the old-type Pandit-teachers, the author has given in the first part of his work a Sanskrit version of his findings; he rightly advocates a proper synthesis of and equal equipment in textual mastery and critical evaluation.

In a Preface of 16 pages, the author explains the history of his work on this subject, its need and importance, plan and scope. The detailed contents in the next seven pages give an idea of the wide field covered by this book of 700 pages.

In Part one, the Sanskrit section (92 pages) we have the comprehensive questionnaire on the teaching of Sanskrit which the author circulated among Sanskrit scholars and teachers.

This section not only presents succinctly in easy Sanskrit the discussions that follow in the English section, but contains also a few topics not touched upon in the English section.

Part II in English forms the main bulk of the work; it opens with the examination of the controversy, Classics *versus* Modern Subjects and answers the several objections brought against the former by the advocates of the latter. In sub-section (ii) which follows, the author engages himself in an exhaustive examination of the traditional Hindu methodology of education; he analyses the different forms of Sanskrit literature and the various Śāstras, Nyāya, Vyākaraṇa and Mīmāṃsā in particular. To show that the ancients had an adequate appreciation of psychology and the aesthetic viewpoint, Nāṭya and Alaṅkāra Śāstras are analysed; in actual teaching, the Daṇḍānvaya and Khaṇḍānvaya methods are explained and the value of the latter, particularly from the modern point of view, is pointed out. Much useful material has been placed before us here from little known tracts like the Anvayabodhikā of Oṃkāradāsa, Ślokayojanikopāya of Raghurāma, and the Vyākhyānaprakriyā of Śaśideva.

The sub-section (iii) here deals with Reading and Recitation on the basis of Bharata's Nāṭya Śāstra and the Śikṣās.

The last main part of the book is devoted to Practice and gives a number of practical and fruitful suggestions. Teachers may take particular note of an important point which the author rightly emphasises, *viz.*, using fully at the first stages the Tatsama Sanskrit vocabulary that is already available in the pupil's mother-tongue; some other points which too deserve adoption are that literature should be taught, keeping grammar as subservient to it; in grammar too actual forms rather than processes of formation should be inculcated; and as much Sanskrit actually spoken must be made use of in teaching, for a language is much easier learnt directly by listening to it, than from books. There are several other valuable hints given by Prof. Huparikar, but this indication is enough to show that an indispensable aid to the study of Sanskrit Pedagogy has been provided by him in this book. The exhaustive Index in the end is highly useful.

V. R.

Journal of Oriental Studies. Svadhyaya Mandal, Anandasram, Pardi, P.O., Satara Dt. Edited by Sri N. A. Gore, M.A. Annual Subscription. Rs. 8. Vol. I, No. 1.

Pt. Satawalekar and his Svadhyaya Mandal are well-known in the field of Vedic publications. The Pandit has now started this quarterly to serve further the cause of research. It is being edited by Sri N. A. Gore, Principal, Kumta College, N. Kanara, who was previously editing the *Poona Orientalist*.

The inaugural number opens with an extract from the Press-statement of Pandit Jawaharlal Nehru in which he emphasised the value of Sanskrit literature and expressed his desire to promote research in and publication of its buried literature. The Editor then explains the history of the origin of the Journal and offers notes on some activities in the oriental field. Then follow reviews of books and messages.

In the section of articles, Sri P. K. Gode leads with the collection of references to glass bangles and glass vessels in Sanskrit literature, which seem to show their introduction from South Arabia and Central Asia. Among other contributions are Prof. H. D. Velankar's on Indra's Partnership with Viṣṇu (Rv. viii. 100), Dr. H. R. Karnik's Indra-legends from the first Kāṇḍa of the Satapatha, and Prof. R. K. Choudhary's Hindu Contribution to Mathematics.

The issue contains also an edition by the editor of the minor poem called Cimanīcarita by Nilakanṭha. This is an interesting minor poem on the romance in the harem of Allāha Vardī Khān Turkmān between the ladies and their Brahman tutor. It was composed in A.D. 1655 by Nilakanṭha Śukla, a pupil of Bhaṭṭoji Dīkṣita.

We welcome this new venture of Pt. S. D. Satawalekar and Sri N. A. Gore. It is hoped that this new research journal will develop some distinctive character and its sponsors will see to its proper organisation, good printing and prompt issue. There is a great deal of new enthusiasm in the Indological field for such ventures but without adequate resources or response; in fact many of our journals have ceased publication. Pt. Satawalekar is a person of great organising capacity, influence and energy and we hope Sri N. A. Gore will persevere to build up his new Journal of Oriental Studies.

V. R.

OBITUARY

DR. STEN KONOW

It is with very great sorrow that we receive the news that the veteran orientalist, Dr. Sten Konow of Oslo, Norway, passed away some time back. He was a versatile scholar and made valuable contributions in the fields of Śanskrit, Prākṛt, epigraphy and archaeology. Among his varied writings may be mentioned *Indische Drama*, *Bashgali Dictionary*, *Saka Studies*, *Central Asian Fragments of the Aṣṭasāhasrikā Prajñāpāramitā* and an *Unidentified Text of Nāgārjuna*, *Corpus Inscriptionum Indicarum Vol. II Pt. I* and *Karpūramañjari of Rājaśekhara*.

V. R.

R. S. VENKATARAMA SASTRI

Sanskrit activities in Madras have sustained a loss in the premature death on July 18, 1949, of Sri R. S. Venkatarama Sastri, M.A., Sanskrit Lecturer, Vivekananda College, Madras. The late Sastri was formerly Lecturer in the Annamalai University and in the Madras Sanskrit College. He was for a number of years a Secretary of the Madras Samskrta Academy. Noted for his musical renderings of Sanskrit verse, he was of great assistance in the production of Sanskrit plays. He published Sanskrit primers on the history of Sanskrit Literature and Comparative Philology and annotated editions of some of the standard College Texts in Sanskrit.

V. R.

V. NARAYANA AIYAR

The late V. Narayana Aiyar, a Life Member of the K. S. R. Institute, who passed away on 20th Nov. 1949, was a well-known figure in literary circles in Madras. An ardent student of both Sanskrit and Tamil, and a prolific writer both in English and Tamil, the late Narayana Aiyar distinguished himself as a journalist, scholar and public worker. He was, for several years, the Asst. Editor of the Tamil Lexicon of the Madras University. Of the Madras Samskrta Academy, he was for a long time the Treasurer. In the series of popular religious booklets in the *Kāmakoti Kośasthānam*, he published a number of well-known hymns with Tamil translation.

V. R.

M. R. TELANG

We are very sorry to record here the passing away at the ripe old age of 90 of Mangesh Ramakrishna Telang, Retd. Shirastadar, Karwar, North Kanara.

M. R. Telang was an erudite Sanskrit scholar and specialised in Advaita Vedānta. He was, besides, a Viṇā player trained under celebrated Ustads and a musicologist. Many titles had been bestowed on him like -āhitya-Saṅgīta-Darśanā-cārya, Vidyāsāgar, Sāstra Vācaspati and Viṇā Viśārada.

Among his publications, the following may be mentioned. He edited the Mahāvidyāviḍambana in the Gaekwad Oriental Series ; for the Nirnaya Sagar Press, he edited Mālatī-mādhava, Mālavikāgnimitra, Vikramorvaśīya, Bhāminīvilāsa, Gītagovinda, Pañcīkaraṇa, Advaitasiddhāntasārasaṅgraha, Nyāyalilāvatī, Pramāṇamañjarī, Udbhaṭālāṅkara, Abhidhā-vṛttimātṛkā, Śabdavyāpāravicāra and Buddhibalakriḍā (on chess). For the Gujarathi Printing Press, he published Tarkāmṛta, Vedāntasamjñāvalī, Bhedaratna, Advaitatattva-rakṣaṇa and Cāṇakyanītisūtra. Ātmatattvaviveka, Sūktisudhā, Laghuvāsudevamanana are some of his other publications.

A Sanskrit composer, he wrote some kāvyas also; in music, he edited the Saṅgītaratnākara with Kallinātha's commentary in two volumes in the Ānandāśrama Series, the Saṅgītamakaranda in the Gaekwad Series, and a study on the 22 Śrutis.

He was compiling a dictionary of philosophical terms, and among his manuscript leavings is his valuable literary diary which is a store-house of research information gathered during his long studious life.

V. R.

PROF. BENOY KUMAR SARKAR

Prof. Benoy Kumar Sarkar, who passed away in Washington on Nov. 24th, 1939, was Professor of Economics and Sociology at the Calcutta University. Besides works in the field of economics and political thought, Prof. Sarkar produced the following works in the field of Indian Culture : Chinese Religion through Hindu Eyes, Hindu Achievements in Exact Science, and Positive Background of Hindu Sociology.

V. R.

DR. SIR HARI SINGH GOUR

We are very sorry to record here the passing away in the end of December, 1949, of the eminent jurist, educationist, statesman and scholar, Dr. Hari Singh Gour. He was 83 at the time of his demise.

Sir H. S. Gour was the first Vice-chancellor of the Delhi University. He was then elected Vice-Chancellor of the Nagpur University. He was a member of the Central Legislature for a long time and a delegate to the Joint Parliamentary Committee. He was Chairman of the Quinquennial Conference of the Universities of the British Empire. At the time of demise, he was a member of the Constituent Assembly of India.

Besides works in Law, he wrote the Renaissance of the East and the Spirit of Buddhism.

The crowning act of his public life was his founding at his birth place in C.P., Saugor, the Saugor University, with an endowment of 25 lakhs. His will gives another crore of Rupees to the same University of which he was founder-Vice-Chancellor and in whose site he desired to be cremated.

RAJASEVASAKTA V. SUBRAHMANYA AIYAR

On Dec. 25th 1949, passed away at Mysore Sri V. Subrahmanya Aiyar, Retd. Registrar of the Mysore University. For many years Chairman of the Board of Studies in Sanskrit, he was a deep student of philosophy, having imbibed his advaitic learning from the renowned Nṛsiṃha Bhārati Swamigal of Śringerī. He was a profound believer in Advaita as a rational and scientific system and contributed many thoughtful papers on the subject. He was also Reader in Philosophy to his late Highness Krishna Raja Wodeyar IV, Maharajah of Mysore, who sent Mr. Aiyar to England to attend the World Philosophic Conference. Among his contributions are Man's Interest in Philosophy-An Indian View, Avasthātraya, the Final Test of Truth, Modern Vedānta, Anubhava-Criterion of Truth, Śankara and Modern Critics, Reason or Revelation, etc.

V. R.

DR. S. R. U. SAVOOR.

Dr. S. R. U. Savoor, Retd. Director of Public Instruction, Madras, who was a Life Member of the K. S. R. I., passed away prematurely at 58 on 1-2-50. He had a distinguished academic career at Oxford and was successively Principal of

the Govt. Colleges at Kumbhakonam and Palghat, Deputy Director, Principal of the Presidency College, Madras, and lastly Director of Public Instruction, Madras. He was simple, easy of access and helpful; deeply religious, he had a great fascination for men of spiritual realisation, many of whom he visited and with some of whom he had close personal contact.

V. R.

PANDIT M. THIMMAPPAYYA

I regret very much to write that Pandit M. Thimmiappayya, one of the great veteran Kannada scholars, passed away on the night of 16th January 1950, due to heart-failure, at the residence of his son at Triplicane. He was aged 62.

The Pandit was an erudite scholar both in Kannada and Sanskrit, with a considerable grasp of current ideas and modern thought. He was an eminent poet and an untiring research worker. Among his several poetical works, "Sobagina balli" is an exquisite composition written in Acca-Kannada. His monumental works, such as "Nadoja Pampa", "Kavirajamarga Viveka," and "Partisubba", testify to his great research acumen and industry. Besides these he produced several prose works of merit, and contributed valuable papers to leading Kannada periodicals. All this good work he did, at great inconvenience, his financial resources having been always slender. Sriman Thimmappayya was the Senior Kannada Pandit in the St. Aloysius' College, Mangalore, for about thirty years, and it is no exaggeration to say that reading under him as a student was drinking at the very spring of Kannada. He was an affectionate person held in high esteem throughout entire Karnataka. Connected with several literary and cultural associations, he was elected President of the Kannada Sahitya Parishat for one term, a rare distinction conferred by the Kannada literati on their eminent scholars. The void caused by his demise in the field of Kannada letters is hard to fill. May the Great Pandit's Soul rest in Peace!

M. MARIAPPA BHAT.

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பொருளொடு புணர்ந்த பக்கத் தானும்
அருளொடு புணர்ந்த வகற்சி யானும்
காம நீத்த பாவி னானு மென்று
இருபாற் பட்ட ¹வொன்பதின் றுறைத்தே.

Kūtir vēṇi l-enr-iru pācari-k
Kātali n-onri-k kaṇṇiya vakaiyiṇ-um
Ērōr kaḷavali y-anri-k kaḷavali-t
Tērōr tōrriya venri-y-un tērōr
Venra kōmāṇ mun-rēr-k kuravai-y-um
Onriya marapir pin-rēr-k kuravai-y-um
Perum-pakai tāṅkum vēli n-āṇ-um
Arum-pakai tāṅku m-ārā l-āṇ-um
Pullā vālkkai val-lūṇ pakkam-um
Ollār nāṇa-p periyavar-k kaṇṇi-c
Colliya vakaiyi n-onroṭu puṇarntu-t
Tolluyir valaṅkiya v-avi-p-pali yāṇ-um
Ollā r-iṭavayir pulliya pāṅkiṇ-um
Pakaṭṭi n-āṇ-u m-āvi n-āṇ-un
Tukaṭṭupu ciṇappir cānrōr pakkam-um
Kaṭi-maṇai nitta pāliṇ kaṇ-ṇum
Eṭṭu-vakai nutaliya v-vai-y-akat t-āṇ-um
Kattamai y-olukkattu-k kaṇṇumai y-āṇ-um
Itai-y-il vaṇ-pukal-k koṭaiyi n-āṇ-um
Pilaittōr tāṅkuṇ kāva l-āṇ-um
Poruloṭu puṇarnta pakka-t t-āṇ-um
Aruloṭu puṇarnta v-akarci y-āṇ-um
Kāma nitta pāli n-āṇ-um-enrū
Iru-pār paṭṭa v-onpatin ruraiṭt-ē

Vākai is of twice nine kinds of *turai*, (the first nine with reference to *māram* (valour) and the second nine with reference to (*āram* or *dharma*) : (1) The undivided attention to war in the camps both in winter and in summer, (2) the success gained by the warriors in the battlefield similar to that achieved by the agriculturists in the threshing floor, (3) the dance before the king's chariot at the success of the warriors (4) the traditional dance behind his chariot, (5) the spear which was able to withstand the attacks of the foes, (6) the capacity of the warriors to withstand the strong attacks of the foes.

1. ஒன்பதின் (இளம்.) ; ஒன்பதற்று (கசீ.).

(7) able-bodied warriors fighting with the conviction that the physical body is transitory (8) throwing oneself in fire according to the tenets of the great which makes the foes feel ashamed, (9) taking hold of the enemy's country, (10) those winning fame through oxen and cows¹ (11) avoiding amorous look towards other's wives,² (12) the assembly of the great possessing eight qualities³ (13) conduct according to *śāstras* (14) incessant liberality bringing rich fame, (15) protecting the evil doers forgetting their wrongs, (16) identifying oneself with his duties as householder, warrior, or recluse, (17) leaving off the ties of the family on account of the feeling that all are alike and (18) the stage when desire vanishes.

Note 1. Piṇ-tār-k-kuravai refers, according to Iḷampūraṇar, to the dance by viṇaliyar and according to Naccinārkkiniyar, to the dance of Korṇavai and devils.

75. காஞ்சி தானே பெருந்திணைப் புறனே
பாங்கருஞ் சிறப்பிற் பன்னெறி யானும்
நில்லா வுலகம் புல்லிய நெறித்தே⁴.

Kāñci tāṇ-ē perun-tiṇai-p puraṇ-ē
Pāṅk-arun ciraṇṇiṇ paṇ-neri y-āṇ-um
Nillā v-ulakam pulliya neritt-ē.

Kāñci is the *puraṇ* of *perun-tiṇai* and deals with the unparallelled transitoriness of the worldly objects in all ways.

Note. 1. The expression *pāṅkarum* is taken by Iḷampūraṇar to mean 'having no equal' and by Naccinārkkiniyar to mean 'having the un-equalled *mōkṣa* for its aim.

Note 2. *Kāñci* is said to be the *puraṇ* of *perun-tiṇai* since it is outside the range of the five *purattiṇai* mentioned above in the same way as *peruntinai* is outside the range of the reciprocal love signified by the five *akattiṇai* (: *kuriñci*, *pālai*, *marutum*, *neytal* and *mullai*).

1. Iḷampūraṇar splits into āvināṇ, while Naccinārkkiniyar splits into māvināṇ and takes it to mean elephants and horses.

2. According to Naccinārkkiniyar's reading it means abdicating the throne.

3. The eight qualities are: heredity, education, conduct, truthfulness, purity, impartiality, absence of envy, and non-greediness.

4. Naccinārkkiniyar takes the first line as one *sūtra* and the other two, as another.

What are the turais of *kāñci*?

76. மாற்றருங் கூற்றஞ் சாற்றிய பெருமையும்
கழிந்தோ ரொழிந்தோர்க்குக் காட்டிய முதுமையும்
பண்புற வருஉம் பருதி நோக்கிப்
புண்கிழித்து முடியு மறத்தி னானும்
எமச் சுற்ற மின்றிப் புண்ணேன்
பேள யோம்பிய பேளம்ப் பக்கமும்
இன்னனென் றிரங்கிய மன்னே யானும்
இன்னது பிழைப்பி னிதவா கியரெனத்
துன்னருஞ் சிறப்பின் வஞ்சினத் தானும்
இன்னகை மனைவி பேளப் புண்ணேன்
துன்னுதல் கடிந்த தொடாஅக் காஞ்சியும்
நீத்த கணவற் றீர்த்த வேலின்
பெயர்த்த மனைவி யாஞ்சி யானும்¹
நிகர்த்துமேல் வந்த வேந்தனெடு முதுகுடி
மகட்பா டஞ்சிய மகட்பா லானும்
முலையு முகனுஞ் சேர்த்திக் கொண்டோன்²
தலையொடு முடிந்த நிலையொடு தொகைஇ
ஈரைந் தாகு மென்ப பேரிசை
மாய்ந்த மகனைச் சுற்றிய சுற்றம்
மாய்ந்த பூசன் மயக்கத் தானும்
தாமே யெய்திய³ தாங்கரும் பையுளும்
கணவனெடு முடிந்த படர்ச்சி நோக்கிச்
செல்வோர் செப்பிய மூதா னந்தமும்
நனிமிகு சரத்திடைக் கணவனை யிழந்து
தனிமகள் புலம்பிய முதுபா லையும்
கழிந்தோர் தேளத்துக் கழிபட ருநீஇ
ஒழிந்தோர் புலம்பிய கையறு நிலையும்
காதலி யிழந்த தபுதார நிலையும்
காதல னிழந்த தாப நிலையும்
நல்லோள் கணவனெடு கனியழற் புகீஇக்
சொல்லிடை யிட்ட மாலை⁴ நிலையும்
அரும்பெருஞ் சிறப்பிற் புதல்வற் பயந்த⁵
தாய்தப வருஉந் தலைப்பெய னிலையும்
மலர்தலை யுலகத்து மரபுகன் கறியப்

1. பெயர்த்த மனைவி வஞ்சி யானும் (இளம்) ; உரையில் ஆஞ்சி
என் உளது. பேளத்த மனைவி யானும் (நச்.)
2. கொண்டான் (இளம்) ; கொண்டோன் (நச்.)
3. எய்திய (இளம்) ; ஏங்கிய (நச்.)
4. மாலை (இளம்) ; பாலை (நச்.)
5. அரும். . . பயந்த (இளம்) ; ஆய் . . . பெயா (நச்.)

பலர்செலச் செல்லாக் காடு வாழ்த்தொடு
நிறையருஞ் சிறப்பிற் துறையோண் டுடைத்தே,

Mārr-arun kūrrai cāriya perumaiy-um
Kalintō r-olīn tōrkkū-kāṭṭiya mutumaiy-um
Paṇṇ-uyā varūum pakuti nōkki-p
Puṇ-kilittu mutiyu maratti n-āṇ-um
Ēma-c curra m-inri-p puṇṇōṇ
Pēe y-ōmpiya pēey-p pakkam-um
Innaṇ-eṇ r-iraṅkiya maṇṇai y-āṇ-um
Innatu pilaṇṇi n-ituṇ-ā kiyar-eṇa-t
Tuṇ-n-arun ciṇṇiṇ vañcinat t-āṇ-um
Innakai maṇṇai pēey puṇṇōṇ
Tuṇṇutal kaṇṇiṇa toṭṭā-k kāñci-y-um
Nitta kaṇṇavar rirtta vēlin
Peyartta maṇṇai yāñci y-āṇ-um
Nikaritu-mēl vanta vēntaṇoṭu mutu-kuṭi
Makappā t-añciya makaṭ-pā l-āṇ-um
Mulai-y-u mukāṇ-uñ cērtti-k-koṇṭōṇ
Talaiyoṭu mutinta nilaiyoṭu tokai
Ir-aiṇ t-āku m-eṇṇa pēr-icai
Māynta maṇṇai-c curriya curram
Māynta pūcaṇ mayakka-t t-āṇ-um
Tām-ē -eytiya tāṅk-arum paṇṇuṭ-um
Kaṇṇaṇoṭu mutinta paṇṇarcci nōkki-c
Celvōr ceppiya mūtā nantam-um
Nāṇi-miku curattitai-k kaṇṇaṇai y-ilantū
Tāṇi-makaṭ pulampiya mutu-pā lai-y-um
Kalintōr tēttu-k kalī-paṭa r-urū
Olintōr pulampiya kai-y-arū nilai-y-um
Kātali y-ilanta taputāra nilai-y-um
Kātala n-ilanta tāpata nilai-y-um
Nallōṭ kaṇṇaṇoṭu nāṇi-y-alār pukū-c
Collitai y-iṭṭa mālai nilai-y-um
Ārum-peruṇ ciṇṇiṇ putalvar payanta
Tāy-taṇa varūun talai-p-peya nilai-y-um
Malar-talai y-ulakattu maraṇu-nāṇ k-ariya-p
Palar-cela-c cellā-k kātu vāṭṭoṭu
Nirai-y-arun ciṇṇiṇ rurai-y-iraṇ t-uṭaitt-ē

Kāñci has two sets of ten *turais* each the first set consisting of (1) the greatness of the inevitability of death (*i.e.* the transitioness of the physical body), (2) the inevitability of the old age mentioned to the young by the old (*i.e.* the transi-

toriness of youth) (3) the bravery to die wounded in battle considering the nature of the wordly life, (4) the state of the wounded being attended to by devils in the absence of loving¹ relatives. (5) the state of being pitied at the fallen state by others mentioning his previous prosperous condition, (6) the taking of terrible oath by one that he would do this if he fails to do the task undertaken (7) the wife who previously met him with sweet smile not touching him in the wounded state fearing the devils that surround him, (8) the magnanimity of the wife killing herself with the spear left by the dying husband² (9) the state of people not willing to give their daughters in marriage to enemies who offered their hand in consideration of the dignity of their family and (10) the state of wife dying bringing the head of the deceased husband close to her breasts and face; the second set consisting of the (1) the confusion with lamentations of mothers surrounding the dead bodies of their famous sons or the confusion with lamentations of people at the death of mothers round the dead bodies of their famous sons³ (2) the grievous pain experienced by themselves (*i.e.* by wives either in prison or in the absence of relatives). (3) the extreme delight experienced by the goers-by on seeing the wife's death along with her husband, (4) the wife's bewailing the loss of the husband in the middle of the forest, (5) the helpless state of the dependents and others at the death of their masters, (6) the pitiable state of the husband at the loss of the wife, (7) the pitiable widowed life of the wife at the loss of the husband, (8) the words expressed by the wife to those who stood in the way of her entering the funeral pyre of her husband (9) the state of the mother ready to die at the glorious death of her son in the battlefield or the state of the mother ready to die on behalf of honour at the behaviour of her son, and (10) the eulogy of the cremation ground which stands firm though witnessing many disappearing from this wide world.

1. Naccinārkkiṇiyar takes *ēmam* to mean 'night'.

2. According to Naccinārkkiṇiyar's reading, the line means 'the state of the wife fearing at the sight of her dead husband not being able to distinguish his body on account of the bruises with spear'.

3. When *curra māynta* is split as *curram āynta*, the former meaning should be taken; if it is split as *curram māynta*, the latter meaning should be taken.

77. பாடாண் பகுதி கைக்கிலைப் புறநே
நாடுங் காலே நாலிரண் டுடைத்தே.
Pāṭāṇ pakuti kaikkilai-p puran-ē
Nāṭuṇ kālai nāl-iran t-ūṭaitt-ē.

Pāṭāṇṭinai is the *puran* of *kaikkilai* and is, on examination, of eight kinds.

Note. 1. *Ḵampūraṇar* tells us that *pāṭāṇ* is taken to be the *puran* of *kaikkilai* for the following reasons: (1) *Kaikkilai* is not restricted to a particular region; so also *pāṭāṇ* is not restricted to any individual. (2) *Kaikkilai* is one sided love; so also *pāṭāṇ* is mostly connected with the profit gained by the poet. *Pāṭāṇ* has the melody type called *centiram* as *kaikkilai*. *Nacciṇārkkiniyar* tells us that in *pāṭāṇ*, the hero of the poem wants eulogy and the poet, personal profit. Since both of them are not interrelated, *pāṭāṇ* is considered to be the *puran* of *kaikkilai*.

Note. 2. The eight kinds are, according to *Ḵampūraṇam*, (1) praise to God (2) praise to kings (3) praise of auspicious occasions (4) advice (5) directing a poet to go to a patron (6) the kinds of reward to poets (7) reference to *kaikkilai* and (8) censure; and according to *Nacciṇārkkiniyar*, all those mentioned there with reference to *pāṭāṇ* and all connected with the six *tiṇai*s mentioned above and *potuviyal*.

Note. 3. In similar sutras above 6, 8, 12, 15, 18, only the nature of the respective *tiṇai* is mentioned and not its classification. But in sūtra 1 the classification is mentioned and it is followed by the sūtra which states the classification in detail. But here it is not clearly stated.

78. அமார்கண் முடியு மறுவகை யானும்
புரைதீர் காமம் புல்லிய வகையினும்
ஒன்றன் பகுதி யொன்று மென்ப.
Amararkaṇ mutiyu m-aru-vakai y-āṇ-um
Purai-tīr kāmam pulliya vakaiyiṇ-um
Oṇṇaṇ pakuti y-oṇṇu-m-eṇṇa.

In the six kinds of verses with reference to *devas* and verses with reference to righteous pleasures, one will overlap with another.

Note. 1. What are the six kinds referred to in line 1 is not mentioned in the text. *Ḵampūraṇar* says that the six kinds are *koṭi-nilai*, *kantali*, *vallī*, *pulavar-ārrippatai*, *pukaltal* and *paraṇal*. Of them two are mentioned in sūtra 22, three in sūtra 27 and one in sūtra 30.

Note 2. Naccinārkkiniyar, on the other hand, takes the *sūtra* to mean that *pāṭaṇ* is seen in verses with reference to six godly objects-sages, brahmans, cows, rain, crowned kings and world and with reference to requests of low order.

Note. 3. *Purai* is taken to mean *fault* by Iḷampūraṇar and *superiority* by Naccinārkkiniyar.

79. வழக்கியன் மருங்கின் வகைபட நிலைதீப்
பரவலும் புசுச்சியுங் கருதிய பாங்கினும்
முன்னோர் கூறிய குறிப்பினுஞ் செந்துறை
வண்ணப் பகுதி வகைவின் ருங்கே.

Valakkiyaṇ maruṅkiṇ vakai-paṭa nilaii-p
Paraval-um puṣuṣṣiyuṅ karutiya pāṅkiṇ-um
Munṇōr kūriya kuṟippin-uṇ centurai
Vaṇṇa-p pakuti varai-v-iṇ ṛ-āṅk-ē.

The rhythm of the melody type *centurai* is not to be avoided in the *paraval* (eulogy in person *paḷiccu* (eulogy in absence) and the places suggested by the predecessors wherever they are found in usage.

Note. 1. The word *munṇōr* in the *sūtra* suggests that the classification of *purattiṇai* also was done by the predecessors of Tolkāppiaṇār.

80. காமப் பகுதி கடவுளும் வரையார்
ஏனோர் பாங்கினு மென்மனார் புலவர்.

Kāma-p pakuti kaṭavul-um varaiyār
Ēṇōr pāṅkiṇ-u m-enmanār pulavar.

Learned men say that, in erotic verses and in verses which should be concerned with human beings, gods are not prohibited.

81. குழவி மருங்கினுங் கிழவ தாகும்.
Kuḷavi maruṅkiṇ-uṅ kiḷava t-ākum

Erotic verses may be with reference to children.

82. ஊரொடு தோற்றமு முரித்தென மொழிப
வழக்கொடு சிவணிய வகைமையான
Ūroṭu tōṟram-u m-uritt-ena molipā
Valakkoṭu ciṇaṇiya vakaimai y-āṇ-a.

Erotic verse in *pāṭaṇ* may be with reference to the inhabitants of villages if it is in conformity with usage.

83. மெய்ப்பெயர் மருங்கின் வைத்தனர் வழியே.
Mey-ppayar maruṅkiṇ vaittaṇar valiy-ē.

Predecessors have said that the true names of heroes may be mentioned in erotic verses with reference to *pāṭāṇ*.

84. கொடிநிலை கந்தழி வள்ளி யென்ற
வடுகீங்கு சிறப்பின் முதலன மூன்றும்
கடவுள் வாழ்த்தொடு கண்ணிய வருமே.
Koṭi-nilai kantali valli y-enra
Vaṭu-niṅku-cirappiṇ mutalana mūnrum
Katavuḷ vāḷttoṭu kaṇṇiya varum-ē.

The three which are considered spotless-sun, Brahma and Moon may be invoked.

85. கொற்ற வள்ளை யோரிடத் தான.
Korra vaḷḷai y-ōr-iṭat t-āṇa.

Korravaḷḷai too may be taken under *pāṭāṇ* is some places.

Note. 1. Naccinārkkinīyar takes *ōr-iṭam* to refer to human beings.

How is *pāṭāṇ* classified ?

86. கொடுப்போ ரேத்திக் கொடாஅர்ப் பழித்தலும்
அடுத்தார்ந் தேத்திய வியன்மொழி வாழ்த்தும்
சேய்வரல் வருத்தம் வீட வாயில்
காவலர்க் குரைத்த கடைநிலை யானும்
கண்படை கண்ணிய கண்படை நிலையும்
கபிலை கண்ணிய வேள்வி நிலையும்
வேலை¹ கோக்கிய விளக்கு நிலையும்
வாயுரை வாழ்த்துஞ் செவியறி வுறையும
ஆவயின் வருடம் புறநிலை வாழ்த்தும்
கைக்கிளை வகையோ டுளப்படத் தொகைஇ
தொக்க நான்குமுள வென மொழிப.
Koṭuppo r-ētti-k koṭāar-p paḷittal-um
Aṭutt-ārṇ t-ēttiya v-iyammoḷi vāḷtt-um
Cēy-varal varuttam vīṭa vāyil
Kāvalark k-uraitta kaṭai-nilai y-āṇ-um
Kaṇ-paṭai kaṇṇiya kaṇ-paṭai nilai-y-um
Kapilai kaṇṇiya vēḷvi nilai-y-um
Vēlai nōkkiya vilakku nilai-y-um
Vāy-urai vāḷttuñ cevi-y-ari-v-urū-um
Ā-vayin varūm pura-nilai vāḷttum
Kaikkilai vakaiyō ṭ-ulaḷppata-t tokaii-t
Tokka nāṅku m-uḷa v-eṇa moḷipa.

1. வேலை (இளம்) ; வேலின் (கசு.)

They say that the *turais* of *pātān* are (1) eulogising the giver and reviling the non-giver (2) eulogising a king in his close proximity with reference to the nature of his ancestors and himself (3) the scene where words are sent to the king through the gatekeeper enumerating the miseries undergone in the long journey from home (4) suggesting to the king that it is time to go to sleep, (5) the sacrifice where brown cows are freely given away (6) lighting the lamp to commemorate the victory of the spear or the height of the flame of the lamp like that of the spear (7) salutary advice to a king by wise men *nolen volens* (?) (8) instructing the king in the path of virtue (9) benediction upon a king, invoking his deity to bless him and his descendants and (10) interceding etc., during *kaikkilai*.

What is the other kind of classification ?

87. தாவி னல்லிசை கருதிய கிடந்தோர்க்குச்
குத ரோத்திய துயிலெடை நிலையும்
கூத்தரும் பாணரும் பொருநரும் விறலியும்
ஆற்றிடைக் காட்சி யுறழத் தோன்றிப்
பெற்ற பெருவனம் பெருஅர்க் கறிவுநீஇச்
சென்றபய னெதிரச் சொன்ன பக்கமும்
சிறந்த ¹நாளினிற் செற்ற நீக்கி
பிறந்த நாவியிற் பெருமக் கலமும்
சிறந்த சீர்த்தி மண்ணு மங்கலமும்
கடைமிசுத் தேத்திய குடைநிழன் மரபு
மாணர்ச் சுட்டிய வாண்மக் கலமும்
மன்னெயி லழித்த மண்ணுமக் கலமும்
பரிசில் கடைஇய கடைக்கூட்டு நிலையும்
பெற்ற பின்னரும் பெருவள னேத்தி
கடைவயிற் றேன்றிய விருவகை விடையும்
அச்சமு முவகையு மெச்ச மின்னி
நாளும் புள்ளும் பிறவற்றி னியித்த மும்
காலக் கண்ணிய வோம்படை புளப்பட
ஞாலத்து வருஉ நடக்கையது குறிப்பின்
கால மூன்றெடு கண்ணிய வருமே.
Tāvi nal-l-icai karutiya kiṭantōrkku-c
Cūta r-ēttiya tuyil-eṭai nilai-y-um
Kūttar-um pāṇar-um porunar-um viṇali-y-um
Arr-itai-k kāṭci y-urāla-t tōṇri-p
Perra peru-valam perāark k-arivurūi-c
Ceṇru-paya n-etira-c conṇa pakkam-um

1. நாளினின் (இளம்) ; நாளணி (நக். பா)

Ciranta nālinir cerra nākki-p
Piranta nāl-vayir peru-maṇ kalam-um
Ciranta cirtti maṇṇu maṇkalam-um
Natai-mikut t-ēttiya kuṭai-nīlaṇ marapum
Mānār-c cutṭiya vāṇ-maṇ kalamum
Maṇ-n-eyi l-alitta maṇṇu-maṇ kalam-um
Paricil kaṭaiiya kaṭai-k-kūttu nilai-y-um
Perṛa pinṇar-um peru-vala n-ētti
Natai-vayir rōṇriya v-iru-vakai viṭai-y-um
Accamu m-uvaki-y-u m-ecca m-inri
Nāl-um pul-l-um pīravarri nimittam-um
Kālaṇ kaṇṇiya v-ōmpatai y-ula-p-paṭa
Nālattu varūum natakkaiyatu kuṛippin
Kāla mūṇroṭu kaṇṇiya varum-ē.

The following connected with the past, present and the future in this earth are also taken as the *turais* of *pātān*:—
 (1) bards singing about the king's spotless good fame to wake him, while asleep, up; (2) *kūttar*, *pāṇar*, *porunar* and *viraliyar* who have received presents directing those who have not received them and telling them what they have received¹
 (3) celebrations on birth days by nullifying the punishments²
 (4) purificatory bath bringing fame; (5) bringing out the excellence of royal umbrella giving shade to many; (6) giving adorations to the spear which brought the foes under control; (7) purificatory bath of the king after capturing the enemy's fort; (8) the poets etc mentioning their wants and getting the rewards³ (9) eulogising the prosperous condition of the king after receiving the reward and taken leave of the taking either on his own initiative or on the initiative of the king; and (10) wishing that the king may be free from the source of fear, delight and want which is foreboded by the stars, birds and other omens.

Purattiṇai-y-iyal ends.

1. Nāccinārkkiniyar takes the meaning 'recluses directing the house-holders how to get *mōkṣa*' along with the above meaning, in lines 3-6 in the *sūtra*. He might have so interpreted the lines since otherwise, this *lakṣaṇa* could not hold good for the *Tirumukārruppatai*.

2. Nāccinārkkiniyar interprets the lines 7-8 thus: weaving white dress and doing good deeds undoing the punishments awarded on previous occasions.

3. According to Nāccinārkkiniyam, *kaṭai-k-kūttunilai* means 'the state of accomplishing one's task by standing at the entrance.'

स्वगृहे शाक्याभिक्षुण्या वञ्चयित्वा जिघांसितः ।
 दुःस्वप्नबोधितस्तस्माद् विदिशाभिमुखो ययौ ॥ १८३ ॥
 सुहृद्भिः सहितो भूत्वा बन्धनागारवर्तिनम् ।
 बन्धुदत्तं ततो हत्वा जगामोज्जयिनीं प्रति ॥ १८४ ॥
 बन्धुदत्तगृहं गत्वा तस्मिन् भरतकन्यया ।
 अनुरक्तः स रागिण्या रेमे रङ्गमताकया ॥ १८५ ॥
 ततो विनयवत्याख्यामुद्याने नृपकन्यकाम् ।
 दृष्ट्वा दृष्टिनिषेणान्तः स्पष्टं दष्ट इवाभवत् ॥ १८६ ॥
 कन्दर्पसर्पदष्टान्तर्दष्टा दर्वीकरेण च ।
 सा तु शूद्रकसंस्पर्शेनोभयस्मादजीव्यत ॥ १८७ ॥
 ततः कन्यापुरं गच्छन् रात्रौ हृच्छयमूर्च्छया ।
 क्षौणाध्यक्षजनैः कुद्वैर्वध्योऽसावित्यवध्यत ॥ १८८ ॥
 ततः कथञ्चिन्निर्मुक्तो मृत्युप्रायादपायतः ।
 धात्रीमुखेन तां कन्यामपहृत्य ययौ पुरात् ॥ १८९ ॥
 भार्गो माळवराजेन प्रसह्यापहृतां प्रियाम् ।
 उपलभ्य तृषा तस्याः पानीयार्थी ययौ स्वयम् ॥ १९० ॥
 विना विनयवत्यासौ गच्छन् कृच्छ्रमनीयत ।
 वने वनचरव्रातैः कारां चोरचमूपतेः ॥ १९१ ॥
 तत्कन्ययातुभूयासावार्यदास्यभिधानया ।
 अमुच्यत तया च्छन्नं बन्धनाद् बद्धरागया ॥ १९२ ॥
 ततः प्रियां प्रति भ्राम्यन् विन्ध्यकाननलुब्धकात् ।
 लीनां विप्रकुले कापि श्रुत्वा सत्वरमभ्ययात् ॥ १९३ ॥
 ततोऽपि मथुरां नीतामाकर्ण्य मथुरां ययौ ।
 द्विजेन स्वतनूजायाः सखित्वे वर्ततामिति ॥ १९४ ॥
 तत्र स्नातः सरस्तोये निहितस्तेयदर्शिनः ।
 पुरुषाश्चोर इत्येनं निन्युर्बद्धभुजद्वयम् ॥ १९५ ॥

दृष्ट्वा विनयवत्येनं भर्तारं चोरचिह्नितम् ।
 अमात्येन सखीपित्रा क्षणं मृत्योर्न्यवर्तयत् ॥ १९६ ॥
 उपहारकृते रात्रौ पशुवन्मारितोऽप्यसौ ।
 न जहौ जीवितं भूयः प्रेयस्या समगच्छत ॥ १९७ ॥
 स तु मा^१तुल एवासीदास्ते यस्या गृहे प्रिया ।
 तत्कन्यामपि तन्वङ्गीमुपयेमे स यज्ञदाम् ॥ १९८ ॥
 मथुरेन्द्रदुहित्रासौ रमितः शूरसेनया ।
^२वसन् मृत्युमुखप्रायानपायानयमन्वभूत् ॥ १९९ ॥
 बहूनां विपदामन्ते विगृह्य स्वातिना सह ।
 बालमित्रमहत्त्वेन जीवग्राहमाजिग्रहत् ॥ २०० ॥
 सुहृद्भिर्दयिताभिश्च प्रचितप्रेमभिः सह ।
^३शतं समाः क्षमाभेकः शशास चतुर्णवाम् ॥ २०१ ॥
 ब्रह्मरक्षोनिमुद्धेन मृत्यैक^४परमेश्वरः ।
 धर्मपालस्य नामासीत् कामपालाख्यया सुतः ॥ २०२ ॥
 स कदाचित् सखीमध्ये क्रीडन्तीं नृपकन्यकाम् ।
 पश्यन् कान्तिमतीं नाम श्रान्तां कन्दुकलीलया ॥ २०३ ॥
 अभिपन्नशरीरोऽभूदशरीरशाय्यताम् ।
 अनुक्त्वा विकृतिं तस्यास्त्वगोचरतया गिराम् ॥ २०४ ॥
 विक्रीणाना गुणांस्तस्य प्राणादिधनमात्मनः ।
 मनोविनिमयं कृत्वा कन्या कन्यागृहं गता ॥ २०५ ॥
 असुभ्योऽपि गरीयस्यः सोमदेवीसुलोचने ।
 इन्द्रसेनेति तत्सख्यः स्मरवेगमगोपयन् ॥ २०६ ॥
 कामपालः प्रियं दृष्ट्वा सखीभिश्चाभिनन्दितः ।
 तथा प्रहितमेकान्ते कामलेखमलक्षयत् ॥ २०७ ॥

१. लव. ख. ग.

३. रसमाणाः. क.

२. याव. ख.

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स्मरमन्थरया बुद्ध्या रचितानि नतभ्रवा ।
अनङ्गपत्रे तत्रासन् मधुराण्यक्षराण्यपि ॥ २०८ ॥

“ मुग्धा पञ्जरहंसी चन्द्रं निर्वर्ण्य पुण्डरीकधिया ।
स्फुरितानि तानि तान्यप्यभिलाषबलात्कृता कुस्ते ” ॥ २०९ ॥

अमन्दानन्दसन्दोहमनुभूयेति वाङ्मयम् ।
मृदु^१वत्कलमालूय प्रतिलेखमथाकरोत् ॥ २१० ॥

कान्तिमत्यपि चिन्ताब्धेस्तरणोपायदर्शिनीम् ।
सखीव प्रियसंदिष्टां तस्मिन्नार्यामवाचयत् ॥ २११ ॥

“ यद्यभिलाषसि द्विजवरमवैहि तं राजहंसि ! जलमध्ये ।
गतमेव चरणगोचरमचिरात् प्रतिमामुखेनापि ” ॥ २१२ ॥

तद्गुणस्मरणेनास्यामसहज्वरकारिणी^२ ।
यदसौ नृपकन्यायामनार्यं कृतमार्यया ॥ २१३ ॥

इन्द्रसेनाख्यया सख्या कृत्वा^३ पुस्तस्मराकृतिम् ।
तत्संग्रहच्छलेनासावन्तःपुरमनीयत ॥ २१४ ॥

तत्राविदितनिर्वृत्तक्षत्रोचितकरग्रहः ।
रममाणः स तास्तिष्ठ उपयेमे प्रियासखीः ॥ २१५ ॥

आपन्नसत्त्वा सा देवी प्रच्छन्नं सुषुप्ते सुतम् ।
रात्रौ पितृवनं नीत्वा त्यक्तः स शबरस्त्रिया ॥ २१६ ॥

क्षुधार्तया पिशाच्यैष भक्ष्यमाणः स्वसूनुना ।
रुद्धो मे प्रातराशोऽस्त्वित्युभयोः कलहे सति ॥ २१७ ॥

राक्षिदर्शनसम्भ्रान्त्या रहस्यं विवृतं तथा ।
अन्तःपुरान्निबध्यासौ वध्यभूमिमनीयत ॥ २१८ ॥

तस्मिन् बन्धनमेवास्याच्छिनन्मारणसम्भ्रमे ।
ततो निघ्नत एवासौ निहत्य प्रययौ स्वयम् ॥ २१९ ॥

बह्मामिषतया तस्मिन्नपहाय शिशुं ययौ ।
 सपुत्रा च पिशाची सा विभाता च विभावरी ॥ २२० ॥
 इयं तारावली तत्र प्रयान्ती शिशुमग्रहीत् ।
 अस्याः पुत्र इवामुष्मिन् भावेहेतुर्निश्म्यताम् ॥ २२१ ॥
 शौनकः शूद्रको भूत्वा कामपालोऽद्य वर्तते ।
 बन्धुमत्या विनयवत्यभिन्ना कान्तिमत्यपि ॥ २२२ ॥
 यज्ञदा वेदिमत्येव सोमदेवी च वर्तते ।
 हंसावली शूरसेना सैवान्ते च सुलोचना ॥ २२३ ॥
 धात्रेयिका नन्दिनिकेत्यनुरक्ता च शौनकम् ।
 मध्ये रङ्गपताकासीदिन्द्रसेना च जायते ॥ २२४ ॥
 या सा गोपवधूः पूर्वं शौनकेनाग्निसंस्कृता ।
 आर्यदास्यपि सैवासीद् भूयस्तारावली च सा ॥ २२५ ॥
 अस्यामेवार्यदासीत्वे जातः सोऽयं कुमारकः ।
 शूद्रकादद्रिसाराख्यः पुत्रस्त्रेहस्तु तत्कृतः ॥ २२६ ॥
 अर्थपाल इति व्यक्तं मन्त्रामैव भवत्वयम् ।
 वर्षयित्री वसुमती तत्तस्यै दीयतामसौ ॥ २२७ ॥
 इत्यादिष्टा घनेशेन प्रत्यानेतुमिहागता ।
 इत्यर्पयित्वा हस्ते मे तत्रैवान्तरियाय सा ॥ २२८ ॥
 मुदितवान् नृपतिः स निश्म्य गा-
 मुदितवागमृतैः सह मन्त्रिभिः ।
 अनयदूषितबुद्धिरिमां निशा-
 मनयदूढमदः सुतवार्तया ॥ २२९ ॥
 इति दशभिरमीभिः प्रत्यहं वर्षमानैः
 शशिनमिव विशेषैः कान्तिमद्भिः कलानाम् ।
 ललितगुणविशेषं वीक्षमाणः कुमारान्
 नृपतिरवजगाहे मध्यमानन्दसिन्धौ ॥ २३० ॥
 ॥ इत्यवन्तिमुन्दरीकथासारे चतुर्थः परिच्छेदः ॥

॥ अथ पञ्चमः परिच्छेदः ॥

अत्राश्रमे मृगैः सार्धं वर्धमानेषु सनुषु ।
 वामदेवमुपासीने नृपे च सचिवैः सह ॥ १ ॥
 वाजिरत्नं गजेन्द्रं च प्रशस्ता बडवा अपि ।
 आदायाभिगतो व्याघ्रदमनः समदृश्यत ॥ २ ॥
 मद्रवाहनमश्वं च हेमकूटमापे द्विपम् ।
 पश्यन्नुत्पत्तिमाश्चर्यामित्यूचे मुनिरेनयोः ॥ ३ ॥
 आदिसर्गे पुरा स्रष्टुर्व्यशीर्यन्ताश्रुबिन्दवः ।
 होमधूमस्पृशो नेत्रात् तत्राश्वा बडवा अपि ॥ ४ ॥
 पुरुषश्च ततो जातः स सुराणामथाध्वरे ।
 प्रनष्टां वाचमन्वेष्टुं जगाम जलवर्त्मना ॥ ५ ॥
 मत्स्यापदेशात् तं देवा ददृशुर्जलचारिणम्^१ ।
 सुरप्रार्थनया गत्वा यज्ञसाहाय्यकं व्यधात् ॥ ६ ॥
 विश्वावसुमुखैर्दिव्यैः सेव्यमानः कदाचन ।
 विलम्ब्यागमनं तेभ्यः स शुश्रावेन्द्रसेनया ॥ ७ ॥
 अथेन्द्रपदमादित्सुस्तपस्यन्नप्सरस्त्रिया ।
 शक्रप्रेषितया हित्वा तपो रेमे मनोज्ञया ॥ ८ ॥
 तयोरन्योन्यशापेन मृगयुलूकत्वमीयुषोः ।
 अनेकशतमश्वानामण्डात् पक्षवतामभूत् ॥ ९ ॥
 शालिदोत्रो मुनिः पश्यन् देवसस्यविलोपिनः ।
 शिष्यवत् परिगृह्णाश्वान् पक्षच्छेदमथाकरोत् ॥ १० ॥
 पित्रोः स्वरूपलाभादीनुपलभ्य बहून् वसान् ।
 तुरगास्ते सुरेन्द्राणां बभूवुर्बाहनान्यमी ॥ ११ ॥
 पक्षच्छेदकृतामर्षैर्भक्ष्यमाणमृषिं हयैः ।
 दृष्ट्वाहसन्नप्सरसः क्रुद्धस्ताः शप्तवान् मुनिः ॥ १२ ॥

१. यायिनम्, क.

बडवा भवतेत्येष प्रतिशप्तश्च वाज्रिणा ।
 अश्वयोनौ पतिस्तासां भवानेव भवत्विति ॥ १३ ॥
 ता एता बडवाः सोऽयं तुरगश्च मुनीश्वरः ।
 राजवाहनवाहानां शापश्च प्रसवावधिः ॥ १४ ॥
 ऐरावतसुतो हस्ती त्वत्प्रसादाद् भुवं गतः ।
 मालवेन्द्राहवाद्ध्वं वनेऽस्मिन् विहरत्यसौ ॥ १५ ॥
 इत्यादिश्य कथामेतां जगाम स्वाश्रमं मुनिः ।
 नृपश्च परया प्रीत्या गजाश्वबलमग्रहीत् ॥ १६ ॥
 ततः सर्वे यथाकालं कृतोपनयनादयः ।
 अवर्धन्त मृगेन्द्राणां किशोरा इव दारकाः ॥ १७ ॥
 तेभ्यः सर्वासु विद्यासु धनुर्वेदे कलासु च ।
 विशिष्टः षोडशं वर्षं जगाहे राजवाहनः ॥ १८ ॥
 आशाविजयकालोऽयं कुमारस्येति मन्त्रिणा ।
 विज्ञापिते बलाद् राज्ञाप्यन्वजायि^२ हराज्ञया ॥ १९ ॥
 वामदेवः प्रयाणाय प्रणमन्तमनन्तरम् ।
 उपहूयैवमेकान्ते राजवाहनमब्रवीत् ॥ २० ॥
 कुमार ! ज्ञातवेद्येषु त्वादशेष्वनुशासनम् ।
 श्रम एवापि तु स्नेहाद् वाच्यमेव हितं वचः ॥ २१ ॥
 रुध्यतामिन्द्रियग्रामः परग्रामस्ततस्त्वया ।
 जीयतामरिषड्वर्गः प्रथमं तदनु द्विषः ॥ २२ ॥
 सन्ध्यादिभिर्गुणैः षड्भिः शक्तिसिद्धयुदयादिभिः ।
 साध्यं विधिवदारब्धैः स्वामित्वं विजिगीषुणा ॥ २३ ॥
 विशुद्धामात्मभिन्नेन श्रुतिशास्त्रानुरोधिना ।
 अद्वितीयातपत्रेयं त्वत्पित्रा रक्षिता क्षितिः ॥ २४ ॥

असकृत् परिभूतेन मानसारेण मानिना ।
 हरप्रसादादद्यैषा विजित्य स्वसुते कृता ॥ २५ ॥
 मानसारो वनं गन्तुं प्रवृत्तोऽपि निजे गृहे ।
 वसत्यवन्तिसुन्दर्या दुहितुर्वरलिप्सया ॥ २६ ॥
 दर्पसारः सुतः श्याले प्रचण्डे चण्डवर्मणि ।
 कृत्वा राज्यं हरावासे गिरावद्य तपस्यति ॥ २७ ॥
 आत्माधीनां विधेहि त्वं विजित्य वसुधामिमाम् ।
 एतावतीयमायुष्मन् ! विजेतव्या वसुन्धरा ॥ २८ ॥
 सप्तद्वीपार्णवाकीर्णा सप्तगोत्राचलाकुला ।
 नववर्षवृतेयं ते भविष्यति वशे क्षितिः ॥ २९ ॥
 स्थितः सर्वहितायोर्व्या विष्णोरंशस्त्वदात्मना ।
 मांसद्वयावधिर्नूनं भावी परिभवश्च ते ॥ ३० ॥
 श्वः प्रशस्तमहश्चन्द्रे रेवतीयोगशालिनि ।
 मुहूर्ते विजयायास्मात् सुहृद्भिः सह गम्यताम् ॥ ३१ ॥
 इत्थं यद्यन्मुनिर्विद्वान् मेधाविनमबूबुधत् ।
 अबुध्यततरां तत्तत् कुमारः किं बहूच्यते ॥ ३२ ॥
 ततः कुमारः प्रारेभे कृतप्रास्थानिकक्रियः ।
 वामदेवं नमस्कृत्य प्रस्थानाय परेऽहनि ॥ ३३ ॥
 आर्द्रीभवन्तौ ध्यायन्तौ मङ्गलानि पदे पदे ।
 प्रणतः पितरौ ताभ्याममुच्यत कथञ्चन ॥ ३४ ॥
 अनुज्ञाप्य गुरुन् सर्वान् कृत्वा शबरदारकम् ।
 सुहृदं सिंहदमनं गुरुणां परिरक्षणे ॥ ३५ ॥
 अपहारमुखैर्मित्रैरामित्रजयकाङ्क्षिभिः ।
 जैत्रेण सुमुहूर्तेन प्रतस्थे दिशमुत्तराम् ॥ ३६ ॥
 तेषां दक्षिणतः कोऽपि ब्रह्मचारी द्विजोत्तमः ।
 शरत्समुद्रिसम्बन्धं वसन्ततिलकं जगौ ॥ ३७ ॥

सप्तच्छदस्तवकचामरधूननोऽयं
जातो मरुद् घनसितं वियदातपत्रम् ।
हारप्रसादि सरिदम्बु सरोजलीलः
कालोऽयमुद्भवति नन्दितराजहंसः ॥ ३८ ॥

इत्यन्यानि च लब्ध्वा ते सुनिमित्तानि सर्वतः ।
वैखानसकुले निन्युर्दिनं नातिदवीयसि ॥ ३९ ॥

सुमतिप्रमुखास्तस्मिन्नमात्याः स्वसुतानपि ।
आत्माधिकारसम्बद्धैरुपदेशैरशिक्षयन् ॥ ४० ॥

कथमप्यनुगच्छन्तं निवर्त्य स्वजनं पुनः ।
शून्यं विन्ध्यवनोद्देशं जग्मुर्निर्झरिणीतटे ॥ ४१ ॥

तत्रैकस्मिन् समासीनं तरुमूलतले द्विजम् ।
व्रणकर्कशकायं ते ददृशुश्चरित्तपसम् ॥ ४२ ॥

उपसृत्य समासीनैरभिनन्दितसत्क्रियैः ।
पृष्टस्तैरयमात्मानं व्याहर्तुमुपचक्रमे ॥ ४३ ॥

अनास्वादितवेदेषु व्याधपिण्डोपजीविषु ।
मातङ्ग इति तन्नामा जातो त्रिप्रकुलेष्वहम् ॥ ४४ ॥

स कदाचिद् धनुष्पाणिर्वने वनचरैः सह ।
चरन् ब्राह्मणमायान्तं वर्षीयांसमलक्षयम् ॥ ४५ ॥

जरत्कर्पटलोभेन प्रतिषिद्धाः प्रसह्य माम् ।
जरापरवशे तस्मिन् प्रजहुस्ते जनङ्गमाः ॥ ४६ ॥

तेषां त्रिचतुरान् हत्वा दयया तममोचयम् ।
शेषा मां तिलशः कृत्वा जग्मुस्तेऽपि किरातकाः ॥ ४७ ॥

मृतोऽहं प्रेतमर्तारं दृष्टवान् विष्टरे स्थितम् ।
स मा नित्योग्र ! पश्य त्वं नरकानित्यभाषत ॥ ४८ ॥

चित्रगुप्तस्तदाज्ञप्तः पद्मादीन् नरकान् बहून् ।
अदीदृशद् दुष्कृतिभिर्भोक्तव्यान् मा विभागशः ॥ ४९ ॥

seldom attended the lectures of any but the distinguished unless he himself had to be preside at the meeting, but he showed me—his pupil—the honour of his presence at all the five lectures that I delivered in 1931 under the V. Krishnaswami Ayyar Endowment. He showed the same honour to an elder pupil in 1925 when, under the same foundation, he delivered his lectures on “Fictions in the Development of the Hindu Law Texts”. He strove hard in the Madras University bodies to get the Oriental Research Institute established. Many of the publications of the Madras University, especially those on the Prabhakara Mīmāṃsā were made under his direction and guidance. The Journal of Oriental Research, Madras, which gave ample opportunities for his pupils to express themselves was solely his creation. Thus Prof. Sastriar was greatly responsible for raising the status of Madras and the Madras University as a centre of Oriental learning and research. No wonder then that in 1934 the eminent Sanskrit Scholar Dr. A. C. Woolner, the Vice-Chancellor of the Punjab University, voluntarily suggested that the work of the Revised Catalogus Catalogorum should and could be undertaken only in Madras under his Editorship.

The Goddess of learning does not recognise distinctions of caste and creed, सुरासुरासेवितपादपङ्कजा. Prof. Sastriar taught Brahmin and Non-Brahmin, Thiyya and Christian, man and woman alike. He evenly distributed his help to all his students and regarded them all as members of the same family. If there should be differences it was but understandable ; he knew that in the world members of the same family quarrel most, but they love most as well. Did not every one of them regard oneself at sometime or other, perhaps, the most beloved of the Professor? Why? अहमेव मतो महीपेतरेति सर्वः प्रकृष्वचिन्तयत् ।

He was a champion of the just claims of Indian Philosophy in the University. Once in the Academic Council when the mover of a resolution, to allot to Indian Philosophy 300 marks equal to that of European Philosophy in the Honours scheme of examination, absented himself and the resolution was about to be dropped, Prof. Sastriar moved it in a powerful speech. When the debate appeared to be in favour of the resolution, a high functionary intervened to oppose the resolution, but Prof. Sastriar did not waver and he carried the day. For nearly 15 years, from 1911 to 1926, Sanskrit and the other Indian languages were optional subjects in the

Intermediate and B.A. courses; and only a few students, say about 10 in 100 studied them in the Intermediate and very few in the B.A. It was through the efforts of Prof. Sastriar and another orator that they were made compulsory subjects of study in those courses from 1927. Unfortunately, however, the introduction of the B.Sc. course without a second language nullified a part of the good work done.

He was very resourceful on University affairs. In the early years of the institution of the Titles in the Islamic languages *i.e.*, about 1915 to 1918 there were no candidates appearing for the examination for Afzal-ul-Ulama and other titles. This was perhaps due to the absence of any Arabic College approved for the teaching of the courses in Islamic languages. Colleges could be approved only if there were Title holders as teachers, and candidates for the Title examinations could be had only if there were approved colleges. The Hon'ble Mr. Justice Abdur Rahim who was the Chairman of the Board of Studies in Arabic and Persian was anxious to get over this fix. In the course of a conversation on this subject, Professor Sastriar suggested to him that Shums-ul-Ulamas may be empowered to certify the fitness of private candidates to appear for the examination in Arabic and Persian. Sir Abdur Rahim, in his joy, embraced Professor Sastriar for the solution, which no doubt was immediately acted upon with beneficent results. At the meetings of the Board of Studies in Sanskrit, from 1916 to 1941, he towered above the other members and though as Chairman he allowed full discussion, he always carried his decision on all the items on the agenda.

Professor Sastriar was a finished speaker in Sanskrit with a measured, clear, deep and ringing voice. In the two conferences of Pandits held at Conjeevaram and Tiruvadi in the years 1911 and 1912 it was largely his speeches and the ability with which he conducted and directed the debates that made even the 'Parishad of Pandits' express an opinion as early as 1911 and 1912 that the Śāstra-tātparya was in favour of post-puberty marriage. It was but fitting that such a 'Vācaspati' presided over the All-India Sanskrit Conference at Calcutta in 1926, and was conferred the title of Mahāmahopādhyāya in 1927. He presided over the sections of the All-India Oriental Conference on many an occasion. When the venerable savant of Indology, Dr. Sylvain Levi of Paris was welcomed by the Sanskrit Academy in the Gokhale Hall in 1927, Sir C.P.

Ramaswami Ayyar, 'the flower of culture', delivered a marvelous address teeming with details of Dr. Levi's achievement not known to many in that learned and packed audience. After Dr. Levi's brilliant address, Professor Sastriar, the Permanent President of the Academy, in proposing a vote of thanks in English rose equal to the occasion. He rose to similar heights on another occasion when Sir C.P. Ramaswami Ayyar and the Right Hon'ble V. S. Srinivasa Sastri both addressed the Sanskrit Association of the Presidency College. His reply to the farewell address on his retirement is memorable. It is well known that his presidential speeches at the meetings of the Sanskrit Academy not only arrested the attention and roused the enthusiasm of many elderly men for Sanskrit, but inspired hundreds of young minds to speak and write Sanskrit. He made Sanskrit a living language and a live force.

He regarded the Sanskrit Honours course with the affection of a parent for his child and showed it the best part of his attention and care. In 1932 when the 'wave of retrenchment' threatened to drown this child he declined offers of higher administrative posts carrying additional emoluments and stuck to his position; and he threw the whole weight of his personality and influence to save it, on account of which the public of Madras appealed successfully to Government for its retention. Again in 1941 in another University, where he worked after his retirement from Government service, the Sanskrit honours course was abolished soon after he ceased his connection, owing to failing health. Like a Rishi in his retired life at Ganapati Agraharam, he conveyed privately his dissatisfaction and probably the subsequent restoration of the course was prompted by respect for his feeling.

Professor Sastriar's character was marked by a high sense of personal dignity associated with an "Ācārya" and a confidence in the correctness of his judgment, a habit of thoroughness in doing anything that he undertook and never supporting half-measures. In whatever bodies he served he was in the forefront; otherwise he would not associate himself with that body. In his earlier life, Sastriar had before him the ideal of Śrī Vedānta Deśika in a small measure, 'मा च याचिष्य कञ्चन' (Never ask for a favour). He had a rare courage in never compromising his position even in difficulties. Mr. V. Krishnaswami Ayyar was his benefactor, and well known for

his proverbial generosity. Sastriar's salary as Principal of the Madras Sanskrit College was small. In the year 1907 his third child—a daughter—suffered from prolonged illness and he had to meet heavy bills. If he had asked Mr. Krishnaswami Ayyar for an accommodation or even intimated to him his position, he would have voluntarily offered the needed help. Sastriar would not ask for this small help even of Mr. Krishnaswami Ayyar. He quietly pledged the gold belt of his wife in the Mylapore fund and paid the bills. In the administration of the Sanskrit College, Mr. V. Krishnaswami Ayyar could not see eye to eye with Sastriar, and there occasionally arose differences between him and the founder. He no doubt had a tenacious and even forceful personality, but the other party had a masterful personality in an incomparable measure and was in addition the paymaster. He would not go to Mr. Krishnaswami Ayyar and represent matters unless sent for; and often in such cases through the mediation of Pandit Chandrasekhara Sastrigal, Mr. Krishnaswami Ayyar yielded to the wishes of Sastriar. To cite an instance—if to-day the library of the Madras Sanskrit College is one of the best and has even many duplicate copies and many different editions of the principal classics the road was well laid by him in the years 1906 to 1910. The rare subtlety of intellect that he exhibited in the debates in the University bodies was appreciated even more in his early life. He was more attracted by the personality of Sir Sivaswami Ayyar and in cultivating his friendship eagerly paid frequent visits to him. Sir Sivaswami Ayyar who readily assessed every one who went to him and at once put him in his place admitted Sastriar into his inner councils and delighted to discuss with him intricate points of law involving the legal and Mīmāṃsā interpretation of the texts; and it may be pardonable to say now that on one occasion by pursuing the arguments suggested by Sastriar the previous day, he won a particular case with a powerful advocate appearing on the opposite side. Sastriar had a feeling that his contribution to the initial success of the Madras Sanskrit College was equal to, if not greater than, the founder's; and Mr. Krishnaswami Ayyar understood him and showed him much respect and consideration. As Principal of the new Sanskrit College at Tiruvadi he had to introduce many reforms. The Collector-President of the District Board would not agree to them and Sastriar would not yield his

ground. The then Collector of Tanjore wrote to a respected friend at Madras about him "your friend is intractable." The Chattram Deputy Collector and the personal assistant to the Collector of Tanjore found that in this Principal of the Sanskrit College they had caught a Tartar. In 1911 Mr. Austin, I. C. S., the Collector of Tanjore paid an official visit to the Hon'ble Mr. Krishnaswami Ayyar, then member of the Executive Council. In his unbounded generosity he informed the Collector "Mr. Kuppuswami Sastri is no ordinary man. We move nearly on equal terms with him." That was more than enough for Mr. Austin to show unusual regard for him and approve all his proposals. The people of Tiruvadi looked on him as demi-god. As Professor of the Presidency College he maintained a dignity and freedom on all academic matters within the ambit of constitutional propriety. In October 1915 he was nominated a member of the Madras University Senate. At the first meeting which he attended, a resolution was passed which he and a few others considered *ultra vires* of the Senate; and along with a Professor of the Pachayyappa's College he did not hesitate as a nominated member of the Senate, to join in a protest to H. E. the Chancellor bringing to his notice that action might be taken for issue of a writ of mandamus against the University:

"विदितव्यस्यापि विमोः सविधे यथावसरं कार्यस्यावेदनं भूत्यधर्मः"

The matter was however disposed of by His Excellency at a stroke. According to the old University act of 1904, a resolution of the Senate could be given effect to only if it was 'assented' to by the Chancellor; His Excellency "Recorded" the resolution; and his private secretary sent a reply to the protest—"His Excellency the Chancellor declines to interfere." On another occasion, when a University intended to remove some one from Chairmanship of a Board he made that authority aware that the intended action was *ultra vires* and the intention had to be given up.

As a boy, owing to his rural environment, Sastriar had contracted a weakness for playing cards and using snuff. This really proved a blessing. Do not vanity and aberration induce munificence in many? Only those who had been a victim to this habit of cards and snuff really know how difficult it is to get rid of that habit. With a strong will he kicked out the 'time-killer' before he became Principal of the Sanskrit College, Mylapore. "Sneezing is not manners,

particularly in Society" and so he gave up the habit of snuff when he became Professor of the Presidency College. I have a suspicion that it might be the will-power that he developed in getting rid of this habit that exhibited itself in its utmost form in the last days of his life at Annamalai Nagar. In the difficult days of the students' strike in the Annamalai University Prof. Sastriar was the adviser behind the University executive in all the strong measures taken; and even when the Rt. Hon. Sastriar (faltering and) preferred to resign, with a remarkable loyalty and conviction equalled only by his devotion to teaching, he advocated and was the symbol of absolute firmness—the Brahmadāṇḍa. He told some of us "In saving the prestige of the University during those few days I experienced *यातना* the tortures of Hell." His convocation address at Madras in 1935 was perhaps typical of his character. The Hindu then remarked "Unlike the usual addresses it breathed the spirit of true academic freedom". Elders remarked that "It recalled to our minds the memorable convocation address delivered by the Hon'ble Mr. Krishnaswami Ayyar in 1911."

On matters which did not involve a rule, a principle or his sense of personal dignity he was very accommodating and even soft-hearted. This kindness and generous nature he showed in an abundant measure in his private life and also to his official subordinates, especially the less fortunate among them. He would gladly render any help that lay in his power, but his natural sense of self-respect would not let him step beyond prescribed limits.

It is said that his publications were nothing comparable to his massive intellect and unique scholarship. He had delivered University lectures on (1) Theism, (2) Outlines of Indian Philosophy, (3) Indian Epistemology, and (4) Literary Criticism, and a number of Readership Lectures, the K. Krishnaswami Rao Endowment Lectures and Lectures on Philology at Poona. These could all have been written out and published but he had an under-current of feeling that they did not come up to the level or standard that he set up before himself and he did not sit down to write them out. Was it not true that he had to be fully occupied otherwise and that, as he had once told some in the Presidency College, he was doing the work of two men? During his stay at Annamalai Nagar he was actively preparing the materials for his publication on Indian

Epistemology. Even that probably did not fructify. Still many say that like the writings of the Historian Lord Acton, his published papers were very suggestive and of the quality of gold. Perhaps there is no more accurate and lucid presentation of the fundamentals of Indian Logic and Philosophy than his Primer of Indian Logic, and no more authoritative and penetrating study than his introduction to the Brahmasiddhi.

Yea, this in him was the peculiar grace
 (Hearten our chorus :)
 That before living he'd learn how to live—
 No end to learning!
 Earn the means first—God surely will contrive
 Use for our earning
 Others mistrust and say "But time escapes
 Live now or never!"
 He said "What's time? Leave now for dogs and apes!
 Man has For-ever"
 "Now, master, take a little rest!"—not he!
 Not a whit troubled
 Back to his studies, fresher than at first
 Fierce as a dragon
 He (soul-hydroptic with a sacred thirst)
 Sucked at the flagon.
 Oh, if we draw a circle premature,
 Heedless of far gain,
 Greedy for quick returns of profit, Sure
 Bad is our bargain!
 He ventured neck or nothing—heaven's success
 Found, or earth's failure.
 "Wilt thou trust death or not?" He answered "Yes".
 Hence with life's pale lure!"
 That low man seeks a little thing to do,
 Sees it and does it;
 This high man, with a great thing to pursue,
 Dies ere he knows it
 That low man goes on adding one to one,
 His hundred is soon hit
 This high man, aiming at a million,
 Misses an unit.

No one was probably more conscious of what he had left unfinished than he himself. He was saying often that having been a student of a Sannyasin he wished to die a Sannyasin; and

when he was on his sick-bed he advised his son and those nearby not to forget to give him Āpat-Sannyāsa, but at the last moment he changed his mind and refused to take Sannyāsa. What does it indicate? Wisdom and a vision of the future occur to a pure soul in his last moments. He was a firm believer in the immortality of the soul; and like Damayanti who preferred Nala to the Gods, and the performance of Dharma on earth to the pleasures of Heaven, the great 'Ācārya' preferred rebirth and toil for the spread of Sanskrit—his Dharma—to liberation.

I was a sinner in having failed to pay my respects to him in person on his death-bed. I believed that with the grace of Lord Venkateswara he would be spared to us for some more years and that he would surely survive his fond mother. But—!

To conclude, he saved many a classic from oblivion, gave a new life to Sanskrit Studies, moulded, nurtured and directed them for over 35 years; he has brought into existence directly and indirectly a large number of scholars who bear his mark and who are working all over India. They, with the grace of God and the blessing of their Guru, like the "Little Brook" and the banyan tree may flourish and foster for ever thousands of votaries of Sanskrit learning. If the great Āchāryas Śrī Bhattoji Dikshita, Nageśa, Gadādhara, Khaṇḍadeva and Appayya Dikṣita, have by their writings truly interpreted to us the teachings of the original makers of the Śāstras, Mahā-mahopādhyāya Professor Sastriar has by his varied work done equal service to Sanskrit and the Śāstrakāras. Sir Sivaswami Ayyar, to whose judgment anyone must bow, has said that Professor Kuppuswami Sastriar was the foremost Sanskrit Scholar of his time in South India. In the sphere of Indian culture the Vindhyas do not count [असेतु हिमालयम्] and may I not, in all humility, ask the venerable Knight for a small emendation—to drop the word "South?"

Here's the top-peak; the multitude below

Live, for they can, there;

This man decided not to live but know—

Bury this man there?

Here—here's his place, where meteors shoot, clouds form

Lightnings are loosened,

Stars come and go! Let joy break with the storm,

Peace let the dew send!

Lofty designs must close in like effects;

Loftily lying,

Leave him—still loftier than the world suspects,
Living and dying.

पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ।
स्वामिन् कुप्य, व्यवसितमिदं छात्रकृत्यं मया ते
स्वीकारान्मे न खलु वचसो लाघवं द्योतयामि ।
निष्कम्पो वै वितरसि धनं प्रार्थितो बालकेभ्यः
प्रत्युक्तं तु प्रणयिनि हि ते वाञ्छितार्थक्रियैव ॥

एतस्मान्मां सुवचनमनुग्राह्यमाधाय सद्यः
सौहार्दाद्वै विधुर इति वै शङ्करं संप्रधार्य ।
इष्टान् शिष्यान् धनद विनय प्रज्ञया संभृतश्रीः
मा स्यात् लोके कथमपि च ते काव्यताविप्रयोगः ॥
विद्यायोनिस्त्वन्धिनमस्कारः—

अभिवाद्ये महामहोपाध्यायराजुशास्त्रि—श्रीसुन्दरशास्त्रि - श्रीसदाशिव-
ब्रह्मेन्द्रसरस्वती—श्रीनीलकण्ठशास्त्रि—महामहोपाध्यायसेतुरामकुप्यस्वामिशास्त्रि-
गिरीश—पञ्चर्षेयप्रवरान्वितः गरीशगोत्रोद्भवः श्रीराम-कृष्ण-पद्मनाभशास्त्रि-
सूत्रः संस्कृतशाखाध्यायी अधर्मण—अनन्तनारायण—शङ्करशर्मा नामाह-
मस्मि भोः ।

—A. SANKARAN.
10-10-43.

SRI T. R. RAMAKRISHNA SASTRI:—

Presiding at the Carama-sloka meeting the other day, the
Rt. Hon'ble Mr. Srinivasa Sastri observed above our late
Professor, "he was a wonderful man." To us, his disciples, he
was far more than wonderful. In the words of the poet, he was

अधृष्यश्चाभिगम्यश्चयादोरत्नैरिवार्णवः ।

His parental love and sincere affection towards his disciples
endeared us to him, and his massive personality and rigorous
discipline were awe-inspiring. This was, indeed, a unique feature
of the Sanskrit Department of the Presidency College in his
days, which kept us reminded of the Gurukulas of old.

Sanskrit learning and its seeker were alike dear to him.
This ardent desire for the acquisition and propagation of this
learning was so great that his devotion to this selfless task
knew no bounds. Time was endless to him and he could never
set any limitation to his activity. In or out of the College

he would scarcely permit the rigours of time-limits to interfere with his work, lectures or discussions.

He was single-minded in his devotion to his work. The thoroughness he brought to bear on everything that he did and his method of careful examination and revision of his work have left a lasting impression on us. Endowed with a great intellect, untiring energy and resolute will, and blessed with great teachers, he had become a true master of the Sastras early in life, which was probably more due to the circumstance.

He was selfless in his work and attached supreme importance to intellectual honesty. A shrewd judge, he could easily discern his students' difficulties and direct his teaching to the maximum benefit of all of them. His method of exposition was inimitable. The pleasure in listening to his lectures was so intense that at the end, we could not help feeling that it might continue ceaselessly.

His standards were high and his ideals great. When he was felicitated on the conferment of the title of Mahāmahopādhyāya he felt that it was a reminder to him to rise to the level of previous Mahamahopdhayas, such as Udayanācārya, Gadādhara Bhatta and Brahmasri Raju Sastrigal of Mannargudi. He would not think of any standard less than the loftiest. Is not the departure of this master-mind from us the greatest misfortune that could befall Sanskrit learning? But he has left us a great heritage to foster. We will always cherish our associations with him in reverential memory and continue our task in the path he has shown us. His spirit, with all its greatness, will undoubtedly guide us.

PROF. V. A. RAMASWAMI SASTRI, Head of the Sanskrit Dept., Travancore University, Trivandrum:—

In the demise of M. M. Vidyāvacāspati Darśanakalānidi Kulapati Prof. S. Kuppuswami Sastri, the world of Sanskrit, scholarship has sustained irreparable loss of a versatile scholar, an eminent Pandit and a great educationalist. In the galaxy of first-rate Sanskrit scholars in India who have combined in themselves the deep traditional erudition of the East and the scientific critical acumen of the West M. M. Prof. Kuppuswami Sastri was one of the highest magnitude. As the Principal of the Madras Sanskrit College, Mylapore and Raja's Sanskrit College, Tiruviar, he created for himself golden opportunities to teach highly difficult and

original texts in all Śāstras and thus not only made himself an '*advitīya-catuśśāstra-panḍita*' but successfully produced many eminent scholars some of whom are now Mahāmahopādhyāyas even. As the Professor of Sanskrit and Comparative Philology in the Presidency College, Madras, he proved by his own example what an ideal teacher and preceptor should be. As an active, fearless and enthusiastic member of the important bodies of the Madras University and as an undaunted and true champion of Sanskrit culture and learning, he gave a new orientation to the higher studies of Sanskrit—in the arts and oriental sections—of the Madras University, which have been subsequently adapted with advantage by other sister Universities in South India. His memorable contribution to the higher studies in Sanskrit lies in his bold venture to prescribe and teach many difficult and original works and commentaries in all important śāstras, many of which would have sunk into oblivion but for his strong and fearless advocacy.

Day in and day out he fought for many years for the cause of Sanskrit and achieved, in the teeth of strong opposition, the creation and successful working of the Oriental Research Institute on most modern lines, on a par with the science Departments, in the Madras University. Integrity, efficiency and thoroughness were his watchwords in every line of activity.

As the Hon. Curator of the Government Oriental Mss. Library, Madras, he did signal service to Sanskrit by securing rare and valuable Mss. from all over India and by publishing several volumes of descriptive catalogues of Sanskrit Mss. in the Library. His critical edition of *Adhvaramīmāṃsākutūhala-vṛtti*, his Primer of Indian Logic, his scholarly and suggestive introductions to *Ācāryacūḍāmaṇi*, *Nīlakaṇṭhaviṇaya* and other works, and above all his highly erudite and thought-provoking introduction to his critical edition of Maṇḍanamiśra's *Brahmasiddhi*—all are works of his ripe knowledge and mature judgment. The starting and successful working of the Journal of Oriental Research, Madras, a periodical admittedly reputed for original research and scientific investigation, is his monumental accomplishment. As Hon. Professor at Annamali University, he had a definite plan to write two volumes on Indian epistemology and translate into English the text of *Brahmasiddhi*; but owing to ill-health and

other causes he was not able to complete them. If he were spared for some more years, he would have continued to be a source of inspiration and guidance, and a tower of strength for all Sanskritists in South India.

MRS. DEVAKI MENON, M.A., Sanskrit Lecturer, Queen Mary's College, Madras :—

A man of mighty intellect, profound erudition, noble bearing and a unique kindliness of spirit—that is how our late revered Professor had always impressed me.

Only a few of us women-students have had the supreme good fortune of studying at the feet of the great teacher.

In those days (*i.e.*, about the year 1925) there never used to be more than one or two women-students at a time in the whole Sanskrit Department. The Professor appreciated our difficulties and he used to allow us to remain in his own office-room whenever we had to wait for a lecture, so that we were often spared the troublesome ordeal of going upstairs to the women's waiting room at the end of each lecture, or standing about in the corridor awaiting the arrival of a lecturer.

The Professor used to take an extra evening class for the Fifth Hons. students. But, however busy he was after the class (Friends and research students usually visited him at that time), he never failed to enquire if we had a conveyance to take us back to the Queen Mary's College hostel; if, as it sometimes happened, we had none, he invariably offered us his own coach to get back to the hostel. Of course such kindly treatment from our Professor was the envy and despair of our less fortunate friends in the hostel.

We always eagerly looked forward to the Professor's lectures and we were never disappointed. It was always with a sense of surprise that we realised after a more than ordinarily interesting dissertation that the class had run on to more than fifteen minutes after the end of the hour. He had a unique power in elucidating the most abstruse subject; the perspicuity of his keen and masterful intellect was matched by the perspicuity of his lucid exposition. His lectures never fatigued us; instead of clogging our brains, they used to make us feel mentally refreshed and exhilarated by his thought-provoking remarks. One revealing fact is that the Professor's

method was never that of coaching for an examination; hence whatever he taught us, has remained with us, a gift from him for life, to be lovingly cherished for ever more.

Even after we ceased to be his students in the College, the Professor evinced the same interest in our studies and helped us and encouraged us with great earnestness.

But, more than anything else, whenever we met with reverses in life, that benevolent and fatherly soul was never slow in raising our wearied and broken spirits by his sympathy and earnest solicitude.

A 'master' of his type is rarely met with in this work-a-day world. He is, by his great qualities, one fit to take his niche beside the ancient sages who lived for the good of the world.

SRI K. CHANDRASEKHARAN, M.A., B.L. :—

A Dispassionate President.

To describe the greater one must be great: that is the inviolable standard for anything like a correct estimate or genuine appreciation of outstanding personages.

I cannot, therefore, presume to speak of either the scholarship or the ability of the late Mahāmahopādhyāya as a teacher. For I was never privileged to be his disciple or even to near him in any other capacity for intellectual intercourse. If I had a glimpse of anything attractive in him, anything that can be deemed precious in human personality, it was the unusual kindness of an elder towards an younger, especially of the type which partakes of parental affection.

The activities of the Madras Samskrta Academy, more than any other circumstance, brought us together, he as its President and I as one of the Joint Secretaries of that body. I felt in him, whenever he was in the chair at its deliberations, the most indulgent and attentive of men to the opinions expressed by the younger section in a group mainly composed of Sanskritists and conservative-minded elders. I knew of no occasion when he let down any member holding his own views in matters that were not altogether free from severe criticisms of one another.

When, once, a member of the Executive Committee of that body proposed the participation of the Academy in the public

celebrations of a renowned Tamil Scholar's birthday, by reading an address in Sanskrit and presenting a casket, certain sticklers took the objection that without any the least service by that person to the cause of Sanskrit, no such honouring by the Academy officially was proper. According to them, then every other scholar in the other languages of India or of the world even, should receive similar congratulations from the Academy on similar occasions. The President made it clear at once to the rest assembled there, the extreme impropriety involved in a division of opinion over the question of honouring a great Tamil scholar, whose prestige and influence in the world of letters was a matter of personal satisfaction and pride to everybody born in the Tamil land. Further he mentioned the justification for the Academy's share in such a function, on account of the absolutely simple reason, that as a result of the researches in the fields of Tamil and Sanskrit, benefits accrued mutually to the scholars working in both, and that judged by that standard even some remote help received would make the Samskrta Academy recognise merit publicly in a scholar with a vast erudition in his own language. He thus prevailed upon the opposers to the proposition, cut short the discussion, pacified the offended proposer and succeeded in recording a resolution for the Academy's part in the forthcoming function. Needless for me to add that the Mahamahopādya read at the meeting the Sanskrit address, which he himself had drafted. This gave signal proof of his matchless sense of proprieties and inherent culture, not to speak of his innate nobility of character.

Others there are who can speak to the sterling worth of the man's independence and unshakeable devotion to causes and individuals he espoused. His hospitality and familiarity with younger friends partook of more than a passing interest in affairs outside his scholarship. It can be said of him, therefore, as it was said of another, that 'occupied chiefly with his pupils, he nevertheless devoted much of his energy to wider interests'.

SRI Y. MAHALINGA SASTRI, M.A., B.L.:—

Professor and a Pandita.

Speaking in Sanskrit one evening in a meeting of the Sanskrit Academy at the Sanskrit College, Mylapore, Prof. Kuppuswami Sastriar, distinguished the term 'Pandita' from 'Pandit' which in usage had acquired an unpleasant

significance, and said that he would rather pray to God that he should be born over and over again as a "Pandita" in "Bharata Varṣa" than that he should attain salvation. Such was his taste for Sastraic knowledge. He was an ardent student of the Sastras from his earliest days. While he was studying in the B.A. Class in St. Peter's College at Tanjore he ran to his village every week-end to study the Sastras under the Pazhavaneri Swamigal who was making his stay there. In the Public Examination he answered only one question fully in a three hours Sanskrit Paper and that in a very recondite sastraic style. The examiner Mr. Seshagiri Sastri, who was a liberal minded scholar became curious to get acquainted with "the pandit" as he called the candidate who showed so surprising an erudition and gave him pass marks. All through his life the Professor showed the same thoroughness and love of plumbing the depths of erudition combined with the same disregard of other limitations and restrictions. In the discharge of his high academic duties and in the fulfilment of his gratuitous undertakings he indulged in a scholarly gusto devising broad-based plans and doing a lot of preliminary reconnaissance while time chased him relentlessly. It was not by any flashy display that he achieved his reputation among his compeers, but by his sound, accurate deep and extensive scholarship slowly and steadily built up during his early studentship under the Swamigal and consolidated during the several years of his Principalship of the Sanskrit Colleges at Mylapore and Trivadi. When he entered the Presidency College, the ordering of the Honours Course lay in his hands and it is no wonder that, with his partiality for "Panditya" he made it as comprehensive as possible. The Curatorship of the Government Manuscripts Library afforded him immense facilities for widening his learning and quickening his learning and research instincts. Knowledge, position, power, fame and emoluments—all increased apace. He was the first and the last Sanskrit Professor to be taken into the I.E.S. Grade. He felt the dignity of it all and guarded his official privileges with dogged intrepidity. He dominated the Sanskrit field like a Colossus. While in an intimate mood, he used to say that his luck was rather unique and he recalled in an amused manner how very innocently he had pursued knowledge during his early life for its own sake and how the rewards which it brought him were never even dreamt of by

him. Posterity might well wonder that a massive Sanskrit scholar of his type was ever so prosperous in his professional career, wielding so unqualified a power and influence within his field. The thing is not going to happen again.

Soon after his retirement one pleasant evening he told me in rapt attention to a review of his life in the academic field. He declared that he had led a *Kṣatriya* life all through and enlarged upon appropriate anecdotes. Men with scholarly tendencies usually prove ineffectual in life. But our Professor was as full of schemes as a Statesman and as determined as a Field Marshal. He was invaluable as a friend and implacable as a foe. He was a stout fighter within the Senate Hall. As the appointed guardian of not a very robust limb of the University he had to assert himself often in the interests of the efficiency and dignity of his department. Even in discussions external to his departmental interests, his was a puissant voice as he commanded the respect of his colleagues, by the thoroughness of his preparation, the justice and soundness of his contentions and his clear and logical exposition.

The Professor had a telling way of saying things, though he was a slow speaker. His expression was deliberate and orderly. Never a word escaped his mouth which was not carefully weighed and passed. He was so level-headed that everything was safe with him even in an excited atmosphere. He had some caustic wit. But he never rubbed anybody on the wrong-side. Charged with well digested and carefully indexed thought he stood up to speak. He was never carried away on the wings of imagination, or over the flood of eloquence. His manner was serene and steady, and having always something very smart to say, he commanded the attention of the audience. He made speeches in Sanskrit during the meetings of the Sanskrit Academy. He had perfected that out so well that he held even his lay listener under the spell of sonorous articulation and round phraseology.

The Professor when he liked anyone enveloped the happy object of his affection with "*Vatsalya*". In regard to his dislikes the professor hedged himself with great caution and decorum. Generous and polite as he was by nature, he scarcely ever let his antipathies carry him off his balance; and though he could not forget, he could forgive in a proper case.

After his settling at Ganapati Agraharam, I should think that his heart experienced a spiritual blossoming. He recited to me on one occasion stanza after stanza of the *Ātmārpaṇa Stuti* of Sri Appaya Dikshita with the rapturous feeling of a certain kind of unison with the yearning of that great soul.

SRI P. S. VISWANATHA AYYAR, M.A., I.C.S.:—

The Hero as Scholar

आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ।

Bharadvāja, says the Kāthaka, devoted to Brahmacharya full three ordinary spans of human life; and to him, lying spent and emaciated on his death-bed came Indra, and offered him a fourth lease of life, and asked him how he would like to employ it. Said the Sage promptly "Again shall I take up my quest for knowledge."

The undaunted spirit of Bharadvāja has flamed in generations of scholars in this country. Our late lamented Mahāmahopādhyāya comes in that true apostolic succession.

He was indeed a Kulapati in all senses of the term. The number of students and scholars who have sat at his feet is legion. I cannot, unfortunately, claim direct discipleship, though I was at the Presidency College for five years while he was adorning the chair of Sanskrit in that institution. But I have a treasured memory of a whole week spent with him at Ganapatti Agraharam in January, 1941. I had gone there on tour, and at his kind invitation, I enjoyed his hospitality, a veritable feast of reason and a flow of soul.

I had not seen him for 14 years. When I got out of the car in front of his house, a gaunt haggard figure came out to greet me, in whom, but for the piercing hawklike face, I would have found it difficult to recognize the Professor whom I had seen at College, in the fullness of health and vigour. The analogy with Bharadvāja was most unhappily complete.

Those days have been branded into my brain by his burning intellect. His exile in that sleepy village, which, having exported all its other great men, was at that time living up to the adage about the prophet and his birth place, had reduced him to such a state of intellectual starvation, as to make him more than eager to overlook my obvious limitations as a Sahrdaya and to lavish on me the hoarded

treasures of his mind. I can't pretend that I made any notable contribution to the dialogue. I felt rather like Dhṛtarāṣṭra after he had put to Sanjaya the question

ममकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ।

His beloved disciple Sri T. R. Chintamani who came on a visit during that period warned me against allowing him to overstrain himself. I tried hard, much against my own selfish inclinations, to prevent him from exerting himself unduly, but he, whom hundreds had listened to with rapture, would not be baulked of his pitifully inadequate audience.

What adequate Gurudakṣiṇā can I give him for that week of happiness? The only thing I can do and which I am sure will please his spirit most, is to dedicate myself to the serious study of Sanskrit, and to try and persuade others to share that pleasure.

Persons more competent than myself will no doubt speak of his vast erudition, his versatility, his clarity of exposition, his happy synthesis of traditional learning and modern methods of research, and the quality of his great contributions to Sanskrit scholarship. I hope to be forgiven for confining myself to these rather Boswellian recollections of my contact with him.

I fancy that he has left us in no mood of disgust with the world, but rather in the spirit of 'Nachiketas' asking himself the question "किं स्वियमस्य कर्तव्यं यन्मयाद्य करिष्यति ।" In the slokas below, I have followed up that conceit, and on that note I shall end my tribute.

वैश्वानरः प्रविष्टः किमतिथिर्मद्वहानिति ।

मा भैषीर्धर्मराज त्वं पावकोऽसौ न दाहकः ॥

धर्मशालामिव त्यक्त्वा त्वद्रेहं विगतश्रमः ।

यास्यति ब्रह्मयात्रायां मार्गदर्शयसि केवलम् ॥

Condolence Meetings and Resolutions

The following Institutions and Associations held special meetings and passed condolence resolutions touching the demise of M'm. Prof. S. Kuppuswami Sastri:—

1. *The Samskrita Academy, Madras*, at the Ranade Hall, Mylapore, with the Rt. Hon. V. S. Srinivasa Sastri in the chair. Sri T. R. Venkatarama Sastri, Sir S. Varadachariar, Sri V. V.

Srinivasa Iyengar, Sri S. Vaiyapuri Pillai, Prof. D. S. Sarma, Paṇḍitarāja T. V. Ramachandra Dikshitar, D. Ramalinga Reddi and others spoke. (14th Sep., 1943.)

2. *A Public Memorial Meeting* at the Senate House, University of Madras. Dr. Sir A. Lakshmanaswami Mudaliar, Vice-Chancellor, presided. Sri G. A. Natesan, Sir Alladi Krishnaswami Aiyar, Janab Basheer Ahmad Sayed, Prof. K. A. Nilakanta Sastri, Principal J. D'Souza and others spoke. (30th Oct., 1943.)

3. *The Madras Sanskrit College, Mylapore*, with Paṇḍitarāja T. V. Ramachandra Dikshitar, Principal, in the chair. (9th Sept., 1943.)

4. *The Rajah's College of Sanskrit and Tamil Studies, Tiruvadi*, and *The Vidyā Vikāsinī Sabhā* of the same College. (17th Sept., 1943.)

5. *The Central High School, Tiruvadi* and its *Old Boys' Association* (13th and 20th Sep., 1943) (Young Kuppuswami was a student of this school).

6. *Public Meeting* of the citizens of *Ganapati Agraharam* village and of the students and staff of the local school, with the Rt. Hon. V. S. S. Sastri in the chair. (19th Sep., 1943.)

7. *The P. S. High School Masters' Association, Mylapore, Madras*. (9th Sept., 1943.)

8. *The Presidency College, Madras*, Staff meeting, with the Principal, Dr. B. B. Dey, in the chair. (16th Sept., 1943.)

9. *The Presidency College Sanskrit Association*, with Prof. P. P. S. Sastri in the chair. (11th Dec., 1943.)

10. *The Madras Government Oriental Mss. Library, Camp Tirupati*, Staff meeting with curator, Dr. A. Sankaran in the chair. (7th Sept., 1943.)

11. *The Advaita Sabhā, Kumbhakonam*, at the Śaṅkarācārya Mutt, in the presence of Rt. Hon. V. S. S. Sastri and others. Sri K. Balasubrahmanya Iyer and others spoke. (21st Sept., 1943.)

12. *The Annamalai University, Staff and students meeting*.

13. *The Annamalai University Sanskrit Language and Literature Society, A. Nagar, Chidambaram*. (9th Sep., 1943.)

14. *The Madras Christian College Sanskrit Association, Tambaram*, with Sri U. Venkatakrishna Rao in the chair. (26th Sept., 1943.)

15. *The Vāṇī Vilās (Press) Syndicate, Srirangam*, (T. K. Balasubramanya Iyer mentioned that Prof. Sastri's precious advice was of great help in the editing of the Memorial edn. of Sankara's Works). (12th Sept., 1943.)

16. *Public Meeting of citizens of Kumbhakonam*, at Sri Sarngapanisvami Temple. (9th Sep., 1943.)

17. *Sir P. S. Sivaswami Iyer High School, Tirukkattupali, Teachers' Association*. (7th Sept., 1943.)

18. *Sri Rājāṅga Kailāsa Śāstra Pāṭhaśālā*, Agara Mangudi, Tanjore Dt., with Dharmarakshmani T. L. Subbier in the chair. (22nd Sept., 1943.)

19. *The Maharaja's Sanskrit College, Vizianagaram, Prācya Vidya Pāriṣad*, with Mm. Tata Subbaraya Sastri in the chair. (10th Sept., 1943.)

20. *The National High School, Mannargudi, Tanjore Dt.*, Staff and Students' Meeting. (12th Sept., 1943.)

21. *The All-India Varnasrama Svarajya Sangh, Madura*. (7th Sept., 1943.)

22. *The Board High School, Wandiwash, Teachers' meeting*. (25th Sept., 1943.)

23. *The P. R. College Sanskrit Association, Cocanada*, with Sri E. V. V. Raghavachariar in the chair. (27th Oct., 1943.)

24. *The Bhandarkar Oriental Research Institute, Poona*. (Communicated by Dr. R. N. Dandekar). (18th Sept., 1943.)

25. *The U. P. Historical Research Society, Lucknow (Sri Prayag Dayal)*. (17th Sept., 1943.)

26. *The International Academy of Indian Culture, Lahore (Dr. Raghu Vira—25th Sept., 1943.)*

27. *The Sanskrit College, Calcutta (Dr. A. Banerji Sastri—24th Sept., 1943.)*

28. *The Samskrita Sāhitya Pāriṣat, Calcutta (Sri Amareshwar Thakur—15th Sept., 1943.)*

"The Pāriṣat recalls with pride the high honour conferred on it by the deceased scholar by presiding over the deliberations of its tenth annual general meeting in the year 1926."

29. *The Allahabad University Oriental Society, Allahabad*, with Prof. P. K. Acharya in the chair. (17th Sep., 1943.)

30. *The Benares Hindu University Court.*

"That the Court of the Benares Hindu University places on record its deep sense of the loss sustained by the University by the passing away of Prof. Kuppuswami, M.A., of Madras who was an eminent Samskrit Scholar, and a member of the Court for several years." (13th Jan., 1944.)

31. *The Pañcanada Sarasvatī Samāja and The Visveshvaranand Vedic Research Institute, Lahore*, with Prof. Vishvabandhu Sastri in the chair. Prof. Charudeva Shastri and others spoke. (4th Nov., 1943.)

32. *The Royal Asiatic Society of Bengal, Calcutta*. (Sri K. Nag, Gen. Secretary—30th Sept., 1943.)

"The Royal Asiatic Society of Bengal expresses its sense of great loss and its profound sorrow at the passing away of Mahāmahopādhyāya Professor S. Kuppuswami Sastri of Madras. Prof. Sastri's life was dedicated to the conservation and dissemination of Sanskrit culture of India, and he achieved distinction both as a profound scholar and as an inspiring teacher. Through his publications and his participation in learned congresses and conferences he came in touch with a wider public both in India and abroad, and scholars and workers everywhere recognised in Kuppuswami Sastri of Madras one of the foremost Sanskritists of present day India. Although the Royal Asiatic Society of Bengal was not privileged to have him as one of its members, Prof. Kuppuswami Sastri's name has been always held in high esteem by us, and many of our individual members formed close personal contacts with him. The Society pays its sincere tribute of respect to his memory as to that of one who was an acknowledged master in the domain of Indology as expressed in the language and literature of ancient India, and was thus a fellow-worker in the same domain in which the Society started its work nearly 160 years ago; and it trusts that through the united efforts of scholars in India and outside it will be possible to honour in a suitable way the memory of so great a scholar, so great an Indian and so great a man."

Panditarāja D. T. TATACHARYA Siromani :—

आर्यगुणाध्यायः

प्रत्यक्षमस्ति तदुपाश्रयमस्ति लैङ्गं विज्ञानमागमसमुत्थितमन्यदस्ति ।
यस्यैवमप्याभिविभावयितुं प्रभावं नैवेद्महे जयति कोऽपि स पूरुषो नः ॥

(सद्वित्तियः प्रविश्य)

भट्टः—अये, अश्रौषीद् भवान् गीतं पद्यम् ।

सुद्वः—आम् अश्रौषम् । संस्कृतसेवाश्रमे तत्प्रतिष्ठापनमुक्तकारिणो महामहोपा-
ध्यायस्य आर्यकुप्पुस्वामिशास्त्रिणः अचिरात् कीर्तिशेषतां गतस्य गुणविशेषानु-
सन्धानेन आत्मानं कृतार्थयितुमुद्युक्तस्तदन्तेवासिवर्गः तत्र प्रतिपत्तिविशेषशाली
महाजनश्च अद्य सम्मेलिष्यतीत्यवोचन् । मन्ये तदुपक्रमे गीत भगवद्वन्दन-
पद्यमेतत् ।

भट्टः—तथा नु । सुचिरमपि जीवित्वा महद्भिरपि अन्ते मर्तव्यं मर्त्यैः सद्भिः ।
किं क्रियताम् । नास्या गतेः परिहारौग्यिकं किञ्चिदस्ति । इदं तु मे अस्मिन्
नामधेये श्रुते जिज्ञासितं भवति । एतत्प्रदेशाभिजनो भवान् यदि जानाति
तर्हि ब्रवीतु—एतन्नान्नि प्रथमो भागः का भाषा तदभिधेयं वा किमिति ।

सुद्वः—आर्य श्रूयताम्—

जातो जातः पुत्रो जायापत्योर्ययोः कृतान्तेन ।
नीयेत तौ ततः परमुदिते सूनावनादृतो मृत्युः ॥
स्यादित्यवकरवाचि द्रविडपदं तस्य नाम कुर्वाते ।
तदिदं किञ्चिद्विकृतं कुप्ण्वति रूपं समाश्रयति ॥

भट्टः—तर्हि यस्यैवं नामधेयं तस्य तदेव आजन्मवैशिष्ट्यं किमप्यावेदयति ।

यतः—

आराध्य दैवमाभिवन्द्य चिरं वरिष्ठान्
विध्वस्य दुष्कृतमलानि चिरन्तनानि ।
पुण्योच्चये पारिचेलिमतामुपेते
तादृग्भिधं तनुभुवं पितरौ लभेते ॥

(नेपथ्ये)

जयन्ति जगदानन्दसन्दायिगुणानिर्भराः ।
स्वतन्त्राः सर्वतन्त्रेषु श्रीकुप्पुस्वामिशास्त्रिणः ॥

भट्टः—आर्य, उपक्रान्तमिव सम्मेलनस्य कार्यम् । यदि भवता तत्र सन्निधेयं तर्हि गन्तव्यम् । अस्मत्कार्ये श्वः पश्येम ।

सुखः—तथा भवतु । (निष्क्रान्तौ)

(ततः प्रविशन्ति समाजभावनयोपविष्टा बहवः । तिष्ठन् समाजाध्यक्षश्च)

अध्यक्षः—मान्याः, मनीषिणः, सुहृदः, अद्य मया पठितोऽयं 'जयन्ति जगदानन्द' इत्यादिः श्लोकः उपनिषेभ्यो वर्षेभ्यः पूर्वं, तज्जापूरान्तर्गतश्रीमत्पञ्चनदक्षेत्रालङ्कारभूतायां संस्कृतमहाकलाशालायां विद्यार्थिभावे स्थितेन विरचय्य, तदध्यक्षपदात् राजधानीमहाकलाशालासंस्कृताचार्यपदमभ्युपेत्य एतस्मिन् महापुरुषे प्रतिष्ठमाने समर्पितस्य उपचारपत्रस्य प्रारम्भे निवेशितः । जानन्ति भवन्तः गुणो विद्येति द्वाभ्यामाभ्यां लोके पुरुषाणां वैशिष्ट्यं भवति । तदुभयसमृद्धिमस्मिन् अयं श्लोकः प्रतिपादयति । तस्य यथावद्ग्रहणं तद्विद्यासन्ततिप्रविष्टानां गाढदीर्घपरिचयवतामस्मादृशां यथा सुकरं न तथा इतरेषामिति मे मतिः । तदहमभ्यर्थये परिमितेऽस्मिन् सम्मेलनकाले अत्रभवस्तु कतिपये स्वस्वानुभवविशेषगोचरीभूतान् अस्य अस्मदार्थस्य गुणान् अनतिविस्तरं परिकीर्तयन्तु, अपरे श्रवणसुखमनुभवन्तिवति ।

अच्युतः—अभिज्ञाः, आदौ तदीयं रूपमेवाधिकृत्य किञ्चिदहं वक्ष्यामि ।

सोच्छ्रायं मसृणारुणं मृदु वपुर्विस्तारि फालस्थलं
नेत्रे दीर्घविशालभावरुचिरे नासोन्नमत्तोल्वणा ।
व्याहारो विशदोजितो मुजयुगं प्रालम्बमस्मद्गुरोः
स्वच्छाच्छादनमाविरस्ति पुरतस्तद्रूपमद्यापि नः ॥

अनन्तः—प्रज्ञाविशेषाधीनस्य पाण्डित्यस्य इदं तावलक्षणं यदुत—

समानं रासिक्यं बहुलविपुले शास्त्रनिचये दृढग्रन्थग्रन्थिग्रहविदलने भीतिविरहः ।
अक्रोपः प्रष्टुन् प्रत्यपि तु परमप्रीतिकरणं यथावृत्तिं प्रष्टुः प्रतिवचनदानप्रवणता ।
सर्वं तदेतदिह सङ्गतमार्यवर्ये यत्तन्निजानुभववैभवनिश्चितं वः ।
एवं सति प्रबलपण्डितराजगोष्ठीसिंहासनाक्रमणमर्हति कः स्थितेऽस्मिन् ॥

गोविन्दः—आम्नायेषु तदङ्गषट्कवित्तौ धर्मे पुराणोच्चये

कर्मब्रह्मविमर्शितन्त्रपुगले वैशेषिकन्याययोः ।
साङ्ख्ये योगनये रसप्रसरणप्रद्योतिकान्यक्रमे
तल्लक्ष्मप्रतिमर्शवर्त्मनि कलामालासु बौद्धोक्तिषु ॥

भाषाशास्त्रनिबन्धनेषु सततं गच्छत्सु वृद्धिं परां
नानामार्गविदेशभाषितमयग्रन्थानुबन्धे तथा ।
मेजे तत्तदभिज्ञनन्दितगुणं वैदुष्यमार्यो वरान्
आचार्यानुपसद्य नैजधिषणाशक्तिप्रकर्षेण च ॥

केशवः—सारं वा लिख्यते किञ्चिन्न वा किञ्चन लिख्यते ।

लिख्यते च न सारं चेत्येतदार्यो न मृष्यति ॥

नारायणः—विद्यासु रासिक्यमथो तदर्हप्रवृत्तिकारित्वमिति द्वयं यत् ।

तदेतदार्येऽत्र भवत् समग्रं फलद्वयं नः फलति स्म साधु ॥

यदयमभिनन्द्यकर्मा संस्कृतसेवाश्रमो जयति ।

यच्च प्रचरति पत्री पौरस्त्यकलाविमर्शनप्रसिता ॥

माधवः—इदमप्यत्र वक्तव्यम्—

ये तावदत्र सम्प्रति संस्कृतसम्बन्धिपदाविशेषजुषः ।

तेषु हि कतिचन साक्षात् तदनुगृहीताः परे परम्परया ॥

तथा चेदानां संस्कृतविद्यासम्प्रदायधुरन्धरता एतच्छिष्यप्राशिष्यपरम्परायां विश्राम्यति ।

अध्यक्षः—हन्त भोः, सङ्केतामिव कृत्वा भाषितवान्निः एतैः, महाकविना दिलीपं प्रति यदुक्तम्—

आकारसदृशप्रज्ञः प्रज्ञया सदृशागमः ।

आगमैः सदृशारम्भ आरम्भसदृशोदयः ॥

इति, तदस्मिन् आर्येऽपि समानितं कृतम् । इदमिदानीं वक्तुमवशिष्टं मे भाति-
यद्विविधविषयीवमशौत्साह्वीजनिधानकुम्भोऽयमार्यवर्य इति । तथा हि—

भानावभ्युदिते प्रबोधमयते सर्वोऽपि लोको यथा

सिद्धे सन्निहिते निजं विजहति द्वेषं यथा प्राणिनः ।

एवं सन्निधिमस्य संश्रयति यो नानार्थमीमांसने

सद्यः स प्रतिपद्यते ननु दशामुत्साहधारोद्धुराम् ॥

मान्याः, एवंविधगुणगणविभूषणस्यार्यस्य स्मरणाविच्छेदाय भगवन्तमद्य
प्रार्थयेमहि । (सर्वे उत्थिता अञ्जलिं बध्नन्ति)

मधुसूदनः—कुलरूपाशीलविनयैर्गुरुणा गुरुणा विमुक्तमखिलेश यथा ।

हृदयं कदापि न भविष्यति नः करुणां कुरुष्व कमलाक्ष तथा ॥

(निष्क्रान्ताः सर्वे)

श्रीशैलस्तातार्यः शिरोमाणिः प्राच्यविद्येशः ।

आर्यानुग्रहसुग्रहतन्त्रार्थो व्याधित तद्गुणस्मरणम् ॥

VEDIC STUDIES: IV. *ŚUŚMA*

BY

DR. A. VENKATASUBBIAH

(Continued from Vol. XVI, p. 177)

This word, by itself or compounded with other words, occurs in more than seventy verses of the RV. It occurs in the other Samhitās and Brāhmaṇas also though less frequently, and continues to be used in later Sanskrit literature.

The author of the Vedic Nighaṇṭu has included it among the twenty-eight synonyms of *bala* (*bala-nāmāni*, 2, 9) and Yāska, in the *Nirukta* (2, 24, 1), has derived it from the root *śuṣ* 'to dry' (*śuṣa śoṣaṇe*). This explanation and derivation are, as a rule, reproduced by the Vedic commentators Sāyaṇa, Uvaṭa, Mahīdhara, Skandasvāmin, Bhaṭṭa-Bhāskara and others; but Sāyaṇa, in addition, occasionally explains the word in his RV. commentary as *jvālāḥ* (4, 10, 4; 10, 142, 6), *tejaḥ* (2, 17, 1; 3, 32, 3), *senā-lakṣaṇam balam* (6, 19, 8), *śatrūṇām śoṣayitāraḥ* (1, 52, 4), *balavantam putram* (7, 24, 4) and *vega* (9, 5, 1; 53, 1; 10, 75, 3). Devarāja, in his commentary on the Nighaṇṭu, refers to a statement¹ of the commentator Mādhava that *śuṣ* signifies 'to please' (*śuṣiḥ prīṇanārthaḥ*) and derives *śuṣma* from that *śuṣ*, explaining that *bala* is called *śuṣma* because it is dear (*priyam hi balam*).

According to the later lexicographers (Amarasiṃha, Medinikara, Halāyudha and Puruṣottama), *śuṣma* signifies not only *bala*, but also *ojas*, *tejas*, *arcis*, sun, fire and wind. (see PW. s.v.).

Böhtlingk and Roth, in the PW., derive *śuṣma* from *śvas-śuṣ* 'to breathe', and explain it as—'adjective (1) hissing, spraying, (2) fragrant; (3) courageous; noun (1) hiss, whistle, spray (of fire, water and wind), breath; (2) breath, fragrance (of a plant or fermenting drink), foam; (3)

1. This statement, it should be noted, is made by Mādhava in the explanation of the word *śūṣa* in 1, 9, 10; see p. 54 of the Adyar Library edition of Mādhava's commentary on the RV. As regards *śuṣma*, this commentator Mādhava, and Veṅkātārya's son Mādhava, both follow Yāska in deriving it from *śuṣ* 'to dry'; see their explanations of 1, 51, 15 (pp. 399, 400) and 1, 52, 4, (p. 402) in *op. cit.*

courage, impulse, impetuosity; (4) sexual impulse, spirit, living force, manly vigour or semen. This derivation is endorsed by Grassmann who, in his *Wört.*, explains *śuṣma* as '(1) strong, impetuous; (2) the hissing flame moving forward impetuously and noisily; (3) impetuosity, vigorous advance, vigour, courage; (4) powerful effect; (5) ardent desire (for food or sexual intercourse)'. On the other hand, Geldner, in his *RV. Gloss.*, derives *śuṣma* from *śuṣ* 'to impel, to urge, to put forth effort' and explains the word as 'die stürmische, explosive oder impulsive Kraft: (a) Wucht, Schuss, Ansturm, stürmische Gewalt; (b) Ungestüm, Eifer, Feuer, Wut, Kampfesmut, kriegerische Kraft; Kraft überhaupt, innere Kraft, Drang, Impuls', translating it accordingly in his *RV. Über.* Bloomfield, in an article published in ZDMG. 48, p. 565 ff., while admitting that *śuṣma* signifies *bala* in many Vedic passages, endeavours to show that, in many verses of the RV. and AV, the context requires that '*śuṣma* should be interpreted as 'lightning, gleam'; he believes (p. 574 l. c.) that this is the primary meaning of the word and that *bala* is a secondary meaning; and as for the derivation, he says that there is nothing to choose between the derivation from *śuṣ* 'to dry' and *śuś* 'to breathe' and that one is as possible as the other.¹

Concerning the above-mentioned derivations, it is necessary to make the following remarks. (1) The words (*ā*) *śuṣe*, (*ā*) *śuṣāṇa* and *śuṣat* that occur in the verses referred to by Geldner in his *RV. Gloss.*, s. v. *śuṣ* II signify respectively 'I call loudly', 'calling loudly', and 'making a loud sound', as we have seen in the preceding article, and not 'I urge', 'impelling' and 'exerting one's self' as believed by Geldner. They are all formed from *śuṣ*, which is another form, with *samprasāraṇa*, of the root *śvas* 'to breathe'; and in fact, there is no root *śuṣ* that signifies 'to urge, to impel, to make an effort'. (2) There is no connection between the ideas of 'drying' and 'strength'; on the other hand, there is the closest connection between the ideas of 'breathing (blowing)' 'strength' and 'fieriness (or effulgence)'. Compare the expressions 'a strong exhortation', 'a

1. It is, in fact, Bloomfield's opinion, that there is no need to inquire into the derivation of the word *śuṣma* and that it is enough to know that the meanings 'lightning, fire' with the derived meanings 'vigour, force' yield a good sense in all passages in which the word occurs.

spirited exhortation' and 'a fiery exhortation' which are more or less synonymous; compare also the words *anala* 'fire, wind, soul', *anila* 'wind', and *prāṇa* 'life, breath, strength, force, vigour' that are all derived from *an* 'to breathe'; see also Bloomfield's observations on p. 574 l. c. and Max Müller's observations in SBE. 32, Introd. p. xiii.

There can thus be no doubt that *śuṣma* is derived from the root *śvas-śuṣ* 'to breathe' (and not from *śuṣ* 'to dry'): *śuṣma* thus signifies (1) 'breath, breather, *śvasana*'; (2) strong, strength, *bala*; (3) effulgent, effulgence, *tejas*'. The meanings 'flame, sun, fire' are but particularisations of the meaning *tejas*; so is the meaning 'semen' also (cp. Amarakośa 2, 601: *śukram tejo-retasī ca bīja-vīryendriyāni ca* which mentions *śukra* and *tejas* as synonyms of *retas*), while the meaning 'wind' is a particularisation of that of 'breath' (or of 'blower'), and the meaning *senā* 'army, troop', a development of that of *bala*. In addition, since the root *śvas-śuṣ* signifies, (as we have seen above), 'to make a loud cry, to roar' also, *śuṣma* has, like the cognate word *śūṣa*, the signification of 'loud cry, shout, roar'.

It is of interest to note that Grassmann, in his *RV. Über.*, has felt himself obliged to translate *śuṣma* by 'roar, loud cry' in five passages, although he has not, in his *Wörterbuch*, admitted this meaning for *śuṣma*, and although he has not, either in the *Wört.* or in his *RV. Über.*, admitted the meaning of 'to make a loud sound, to roar' for the root *śvas-śuṣ*. The first of such passages is 4, 10, 4: *ābhiṣ te adya gīrbhir gr̥ṇanto 'gne dāśema pra te divo na stanayanti śuṣmāh*. Oldenberg, in SBE. 46, 350, translates this as "May we today worship thee, O Agni, praising thee with these songs. Thy roarings thunder like (the thunder) of heaven", closely following Grassmann in the explanation of the word *śuṣma* and of the verse as a whole. For my part, however, I believe that *śuṣmāh* does not signify 'roar' but *tejāmsi* in this verse; it is to be construed, not only with *te* when it means 'flames', but with *divah* also when it signifies 'lightnings'; and the meaning of the verse is: "May we make offerings to thee today, O Agni, praising thee with these songs. Thy lights (i.e., flames) thunder like the lights (i.e., lightnings) of heaven". Regarding the loud sound made by Agni's flames, compare 1, 44, 12: *sindhora iva prasvanitāsa ūrmayo 'gner bhrājante arcayah*

‘Agni’s flames shine, roaring like the waves of the sea’. Compare also 7, 3, 6 and 7,7,2 explained below.

The other four passages in which Grassmann interprets *śuśma* as ‘roar’ and in which I agree in this interpretation are the following:

- (1) 6, 36, 3: *taṃ sadhrīcīr ūtayo vṛṣṇyāni*
paṃsyāni niyutaḥ saścur indram |
samudraṃ na sindhava ukthāśuśmā
uruvyācasam gira ā viśanti ||

“Him, Indra, followed the helpers (Maruts,) who are together (and) the valiant forces in teams. As the loud-sounding rivers enter into the wide ocean, in the same way there enter into (Indra) who has a wide capacity loud-sounding hymns of praise”.

This verse is addressed to Indra and says that he was followed by the Maruts and other troops at the time when he fought with Vṛtra (cp. the immediately preceding verse *anu prā yeje jāna ojo asya satrā dadhire anu vīryāya | syūmagrībhe dūdhayē rvate ca krātum vṛñjanty api vṛtrahatye*) and that these troops addressed hymns of praise to him.

In pāda a, I follow Sāyaṇa in regarding *ūtayaḥ* as referring to the Maruts. Compare 1,52,4: *taṃ vṛtrahatye anu tasthur ūtayaḥ śuśmā indram avātā ahrutapsavaḥ* which is explained below; compare also 5,60,3: *maruta.....āpa iva sadhryāñco dhavadhve*. ‘You run together like the Waters, O Maruts’ in which the epithet *sadhryac* is applied to the Maruts. This epithet is synonymous with *niyutaḥ* ‘moving in teams’ which is parallelly used in this verse, and is appropriate to the Maruts who are described in the RV as moving about in troops (*vṛāta, gaṇa, śardha*); compare Macdonell’s Ved. Myth., p. 77 and the verses referred to there.

The other ‘forces’ mentioned in pāda b are, without doubt, the Viśvedevas who too are said in 10, 113, 1-2 (*taṃ asya dyavāprthivī śacetasā viśvebhir devair anu śuśmam āvatām | yad ait kṛṇvāno mahimānam indriyam.....devēbhir indro maghavā sayāvabhir vṛtram jaghanvān abhavad vareṇyaḥ*) and

other verses to have followed Indra when he set out to fight *Vṛtra*. They are mentioned separately in our verse because, unlike the Maruts, they did not stand firm, but fled abandoning Indra at the time of the fight. Compare 8, 96, 7: *vṛtrasya tvā śvasathād īsamānā viśve devā ajahur ye sakhāyaḥ* explained (on p. XV. 62) above and the passage from *Āit. Br.* 3. 20, likewise explained there.

The hymns of praise, *giraḥ*, mentioned in pāda d, are those addressed by the Maruts and Viśvedevas to Indra on the occasion referred to above. Compare 10, 113, 8: *viśve devāso adha vṛṣṇyāni te'vardhayant somavatyā vacasyayā* "The All-gods then augmented thy might by praises accompanied by Soma".

In the second half-verse, the epithet *uktha-śuśmāḥ*, 'loud-sounding', is to be construed with both *sindhavaḥ* and *giraḥ*. Regarding the loud sound made by rivers (or waves of rivers), compare 8, 44, 25; *agne dhṛta-vratāya te samudrāyeva sindhavaḥ | giro vāśrāsa irate* "O Agni, to thee that upholdest the ordinances, there run loud-sounding hymns, as loud-sounding rivers run to the ocean that does not transgress the law (i.e., its bounds¹)"; 9, 50, 1; *ut te śuśmāsa irate sindhor ūrmer iva svanaḥ* which is explained below and 1, 44, 12; *sindhor iva prasvanitāsa ūrmayo 'gner bhrājante arcayaḥ* which has already been cited above. Regarding the loud sound made by hymns of praise, compare 3, 51, 1; *indram giro bṛhatir abhy anūṣata*. "The loud-sounding hymns called Indra"; 6, 45, 25: *imā u tvā śatakrato 'bhi pra nonuvur giraḥ | indra vatsam na mātarāḥ* "These hymns, O Indra to whom many hymns are addressed

1. The word *dhṛtavrata* is used here with a twofold meaning (1) 'upholding the ordinances; i.e., keeping watch over the Law and seeing that it is not transgressed' in connection with Agni, and (2) 'keeping within bounds' in connection with the ocean. The latter refers to the ocean always keeping within bounds (*velā; maryādā*) and not overflowing it, an idea that is common-place in classical Sanskrit literature. Compare for instance, *prānātyaye'pi na tu sādhu-janaḥ suvṛttam velām samudra iva laṅghayitum samarthah*: *Rāmāyaṇa*, 6, 112, 16: *imām api viśālākṣiṇ rakṣitām svena tejasā | Rāvaṇo nātivarteta velām iva mahodadhīḥ*.

have called loudly to thee, as mother-cows to their calf"; 1, 7, 1: *indram vānīr anūṣatā* "the hymns have loudly called to Indra"; 1, 11, 8: *indram īśānam ojasā 'bhi stomā anūṣata* "the hymns have called loudly towards Indra who is ruler by his might" and 8, 44, 25 cited above. See also the other passages referred to by Grassman s.v. *nu* and *vāś*, and likewise 2, 2, 2: *abhi tvā naktīr uṣaso vavāṣire 'gne vatsam na svāsareṣu dhenavaḥ*. "Towards thee, O Agni, did the *dhenus* (hymns, and also milch-cows¹) cry loudly in the nights and in the mornings, as they do towards their calf at *sandhyā* times".

Similarly, the epithet *uruvyacasam* in pāda d has to be construed with both *indram* and *samudram*. Compare, on the one hand, 3, 50, 1: *oruvyacāḥ prṇatām ebhir annaiḥ* ('May he [Indra] of wide capacity fill himself with these foods'); 1, 104, 9: *uruvyacā jaṭhara ā vṛṣasva* ('Strengthen thyself in the stomach, O thou [Indra] that hast a wide capacity'); 7, 31, 11: *uruvyacase mahine suvṛktim indrāya brāhma janayanta viprāḥ* ('for Indra, great and of wide capacity, the priests have made a well-cut hymn') in which the epithet *uruvyacas* is used of Indra, and on the other hand, verses like 9, 80, 1: *samudrāso na sāvanāni vivyacuḥ*; 8, 3, 4: *ayam sahasram ṛṣibhiḥ sahaskrtaḥ samudrā iva paprathe*; 10, 62, 9: *sāvanyasya dakṣiṇā vi sindhur iva paprathe*; 1, 30, 3: *samudro na vyaco dadhe* in which the wide expanse of the sea is referred to.

Compare also 3, 46, 4: *urum gaṭhīram jamaṣābhy ugram viśvavyacasam avatam matinām | indram somāsaḥ pradiṇi sutāsaḥ samudram na sravata ā viśanti* "Day after day, the pressed Soma juices enter into that pit of prayers, Indra, broad, deep, mighty from (the very moment of) birth, all-

1. The word *dhenu* is used here with a twofold meaning (1) 'hymn of praise' (see Nighaṇṭu I, 11) in connection with Agni, and (2) 'milch-cow' in connection with the calf.

The translation given by me in VVSt. I. 92 should be amended accordingly.

spreading, in the same way as rivers enter into the ocean, broad, deep, mighty from (the very moment of) birth, all-spreading", and note that, like the adjectives *urum*, *gabhiram*, *januṣā bhy ugram*, the adjective *viśvavyacasam* too (which is almost synonymous with *uruvyacasam* in our verse) qualifies both *indram* and *samudram*.

The double comparison between (1) hymns and rivers, and (2) the deity praised and the sea is contained in 1, 190, 7: *saṃ yaṃ stubho 'vāṇāyo na yānti samudraṃ na sravato rodhacakrāḥ* addressed to Bṛhaspati, and 8, 6, 35: *indram ukthāni vāṛdhuḥ samudraṃ iva sindhavaḥ* also.

- (2) 7, 3, 8: *susaṃdr̥k te svanika pratikaṃ
vi yad rukmoṃ na rocasa upāke |
divo na te tanyatur eti śuśmaś
citro na suraḥ prati cakṣi bhānum ||*

"O effulgent (Agni), lovely to see is thy form when thou shinest near, like a jewel. Thy roar goes up like the thunder of heaven; beautiful like the sun, thou sendest forth light".

- (3) 10, 63, 3: *yebhyo mātā mādhumat pīnvate payāḥ
piyūṣaṃ dyāur aditir adribarhāḥ |
uktha-śuśmān vṛṣa-bharānt svāpnasas
tān ādityān ānu madā svastaye ||*

This verse is addressed to the Ādityas, that is, to the sons of Aditi. But, although the word *aditi* actually occurs in pāda b, it is difficult to construe it with the word *mātā* in a. I therefore follow Sāyaṇa, Grassmann, Ludwig and Bergaigne (3, 90) in regarding it as an attribute of *dyauḥ*; and I translate the verse as:

"Praise, for the purpose of well-being, the Ādityas for whom (their) mother flows honeyed milk, and boundless Dyaus, strong with the bolt, milk; for whom praises are sung loudly, who are bringers of males (*i.e.*, of male children), and have much wealth".

The word *aditi* is used as an attribute of *dyaus* in 5, 59, 8 (see Bergaigne, l.c. and Macdonell's *Ved. Myth.*, p. 121); and it seems to denote Dyaus in 10, 63, 2, the verse that precedes

ours. The Ādityas are the sons of Dyaus according to 6, 51, 4: *yūnaḥ sukṣatrān kṣāyato divo nṛṇ ādityān yāmy āditim duvoya* which mentions the Ādityas, Aditi (?) and Dyaus. The word *adri-barhāḥ* is interpreted as 'strong as a rock' by Sāyaṇa and Grassmann. Such an expression however does not occur in the RV; and I therefore interpret the word as 'strong with the bolt', *i.e.*, 'armed with the thunderbolt, having the thunderbolt for arm'. Compare 4, 17, 13: *vibhañjanur aśanimāñ iva dyauḥ* and the passages given by Grassman s.v. *adri* in which that word signifies 'thunder-bolt'. *uktha-śuṣmān* = 'whose praises, *i.e.*, the praises addressed to whom, are loud'. Compare 6, 36, 3; 8, 44, 25, etc., cited above and other similar verses which describe prayers as 'crying loudly' towards Indra or other deities.

- (4) 10, 75, 3: *divi svano yatate bhūmyopary-
anantaṁ śuṣmaṁ ud iyarṣi bhānūnā |
abhrād iva pra stanayanti vṛṣṭayaḥ
sindhur yad eti vṛṣabho na roruvat |*

"(Its) sound goes over the earth unto heaven; it sends forth a ceaseless roar with light. Rains thunder forth, as it were, from the sky when the river Sindhu goes forward, roaring like a bull".

This verse is in praise of the river Sindhu, and every one of the four pādas refers to the loud sound made by that river when flowing. This sound is compared, in pāda d, to the roaring of a bull, and to the sound of thunder and falling rain in c. Regarding the 'light' spoken of in b, compare the epithets *śucayaḥ* and *pāvakaḥ* that are applied to the waters in 7, 49, 2: *samudrārthā yāḥ śucayaḥ pāvakaḥ tā āpo devīr iha mām avantu* "May the bright and shining waters that have the sea for their goal, the goddesses, protect me now".

Similarly, *śuṣma* signifies 'loud cry, roar' in the following passages also:

- (5) 9, 50, 1: *ut te śuṣmāsa Irate
sindhur ūrmér iva svanaḥ |
vāṇasya codayā pavim |*

"Thy roars go up (loud) like the sound of the sea-wave; emit the sound of the *vāṇa*".

This verse is addressed to Pavamāna Soma, the sound made by whom is often compared by RV poets to the neighing of a horse, to the roaring of a bull, to the lowing of calves, to the roar of the Maruts and Bṛhaspati, and to the sound of rain and thunder. Compare for instance 9, 43, 5: *indur atyo na vājaśṛt kanikrānti pavitra ā* (Soma), swift like a horse running for the prize, cries loudly in the filter"; 9, 71, 9: *ukṣeva yūthā pariyaṇ arāvīt* "He roared like a bull approaching a herd (of cows)"; 9, 70, 7: *ruvāti bhīmo vṛṣabhās taviṣyayā* "The fierce bull roars with impetuosity"; 9, 70, 6: *sā mātaraṇā dadṛśāna usriyo nānadad eti marutām iva svanaḥ* "Making a loud cry like a calf that sees its two parents, he (Soma) whose sound is like that of the Maruts, goes forward"; 9, 30, 2: *indur hiyānaḥ sotṛbhir mṛjyamānaḥ kanikradat iṇyarti vagnum indriyam*. "Soma, urged by the priests that press, being purified, cries loudly and sends forth a roar like that of Indra"; 9, 80, 1: *bṛhaspate ravāthenā vi didyute samudrāso na savanāni vivyacuḥ* "He fulgurated with the roar of Bṛhaspati; the pressed juices spread themselves like seas"; 9, 71, 2: *pra kṛṣṭiheva śūṣa eti roruvāt* "He, the roarer, goes forward making a loud sound like a killer of men (i.e., like a soldier in battle)"; 9, 86, 9: *divo na sānu stanayann acikradat* "He made a loud cry like the thundering ridge of heaven"; 9, 87, 8: *divo na vidyut stanayanty abhraiḥ somasya te pavata indra dhārā* "O, Indra, the torrent of Soma, thundering like the lightning of heaven with clouds, is being filtered for thee".

The meaning of pāda c is not certain. Sāyaṇa explains it as:

*vāṇasya viśṛṣṭasya vāṇasya nāḷasya vā
vāditra-viśeṣasya pavim śabdam |
pavim bhāratīti vān-nāmasu pāṭhāt |
codāya preraya |*

*vegena syandamānas tvam viśṛṣṭa-vāṇa-śabda-
sadrśam śabdam kurv ity arthah.*

Grassmann as, 'sharpen the tip of the arrow', and Ludwig as 'accelerate the beating of the Soma-shoot [of the sharpness of the reed]'. There does not seem to be any

doubt however that it refers to the making of some kind of loud sound, and that the interpretations of Grassmann and Ludwig are wide of the mark. One of the meanings assigned to *vāṇa* by Böhtlingk and Roth in the PW is 'a harp with a hundred strings'; and this meaning fits the context well here.

- (6) 9, 53, 1: ut te śuśmaso asthū
rakṣo bhindanto adriṇaḥ |
nudaśva yāḥ parispr̥dhaḥ | |

"Thy roars have gone up shattering demons, O thou with the (pressing-) stones. Drive off those that are (our) rivals". Compare, 9, 13, 8: *jūṣṭa indrāya matsarāḥ pavamāna kṇīkra-
dāt | viśvā āpa dviṣo jahi* "O Soma Pavamāna, thou art dear to Indra and intoxicating. Making a loud sound, destroy all (our) enemies"; 9, 70, 5 explained below and other similar verses.

- (7) 9, 70, 5: sā marmrjānā indriyāya dhāyasa
obhe antā rodasī harṣate hitaḥ |
vṛṣā śuśmeṇa bādhatē vi durmatir
ādediśānaḥ śaryaheva śrudhaḥ | |

"He (Soma), being purified for Indra's drinking, rejoices, being placed in the midst of heaven and earth. The bull drives away the evil-minded with his roar, like a bow-man reviling (enemy-) troops". The meaning of pāda d is uncertain, and the translation given above is only tentative.

- (8) 9, 71, 1: ā dakṣiṇā sṛjyate śuśmy āśadam
veti druho rakṣasaḥ pāti jāgrviḥ |
harir opaśam kṛṇute nabhas paya
upastire camvōr brahma nirṇije ||

"The cow (the milk) is released; roaring he goes to his abode, the vigilant one protects from malignant demons. The tawny one makes a head-ornament of the sky, a carpet of the water in the two jars, and an ornament of the hymn". Compare in connection with the second half-verse 9, 69, 5: *divas
pr̥sthām barhaṇā nirṇije kṛtopastaraṇam camvōr nabhas-*

mayam; the expression *divas prṣṭham* in this verse corresponds to *nabhas* in our verse and *upastaraṇam camv* or *nabhasmayam* to *paya upastire camvoḥ*.

- (9) 9, 63, 29: *apaghnānt soma rakṣaso*
'bhy arṣa kanikradat
dyumantaṁ śuśmaṁ uttamam ||

"Rush forward, O Soma, destroying demons, and roaring a glorious most mighty roar".

With regard to the expression *dyumantaṁ śuśmaṁ*, compare 10, 84, 4: *dyumantaṁ ghōṣam vijayāya kṛṇmahe*; 10, 98, 2: *dadhāmi te dyumatīm vācam āsan*; 10, 98, 3: *asme dhehi dyumatīm vācam āsan*; 8, 101, 7: *ā me vācāmsy udyatā dyumattamāni*; 1, 28, 5: *iha dyumattamaṁ vada jāyatām iva dundubhiḥ*; 1, 138, 2: *asmākam āngūṣān dyumninas kṛdhi* and other similar passages. 'Glorious', here, is equivalent to 'loud'. Compare the observations of Pischel in ZDMG. 35 p. 718ff.

- (10) 9, 67, 3: *tvam suṣvāṇo adribhir*
abhy arṣa kanikradat
dyumantaṁ śuśmaṁ uttamam ||

"Being pressed by stones, (O Soma), rush forward, roaring a glorious most mighty roar".

- (11) 9, 88, 7: *śuśmī śardho nā mārutaṁ pavasvā-*
nabhiśastā divyā yathā viṭ
āpo nā makṣū sumatir bhavā naḥ
sahasrāpsāḥ pṛtanāṣāṇ nā yajñāḥ ||

"Pass through the filter (O Soma) that makest a loud sound like the host of Maruts, that art unblemished like the divine clan. Be gracious to us, thou that art as swift as the Waters, that hast many ornaments like the sacrifice, and that art conqueror of armies".

There are four similes in this verse. Regarding the loud sound made by Soma and by the Maruts, see the observations under No. 5 above and No. 17 below. With respect to the simile in pāda b, compare the epithets *anavadya* and *anindya*, both signifying 'unblemished' that are applied to Soma in 9, 69, 10;

indav *indrāya* *brhate* *pavasva* *sumṛṇīko* *anavadyo* *riśādāḥ* and 9, 82, 4: *antar* *vānīṣu* *pracarāsu* *jīvase* *nindyo* *vṛjane* *soma* *jāgrhi*, and on the other, the epithet *anavadya* applied to the gods in 7, 91, 1: *kuvid* *aṅga* *namasā* *ye* *vṛdhāsaḥ* *purā* *devā* *anavadyāsa* *āsan*. Since the host of Maruts is already mentioned in pāda a, I look on *divyā viṭ* as an equivalent of *devāḥ* or gods in general.

Regarding the simile in pāda c, compare in connection with the swiftness of the Waters, 7, 18, 15: *āpo* *nā* *sṛṣṭā* *adha-* *vanta* *nīcīḥ* 'they ran like waters set free down an incline'; 8, 13, 8: *kṛīṇānti* *asya* *sūnṛtā* *āpo* *nā* *pravatā* *yatiḥ* 'his favours bound forward (as swiftly) as waters going down an incline'; 9, 95, 3: *apām* *ived* *ūrmāyas* *tarturāṇāḥ* 'speeding like waves of waters'; and in respect of the swiftness of the Soma juice the numerous passages like 9, 10, 1: *prā* *svānāso* *rāthā* *ivā-* *vanto* *nā* *śravasyavaḥ* | *somāso* *rāye* *akramuḥ* 'The Soma juices ran for wealth, (swiftly), like chariots that have been let go in the race, like horses desirous of winning the prize; 9, 68, 1: *prā* *devām* *acchā* *mādhumanta* *indavo* 'siṣyadanta' *gāva* *ā* *nā* *dhenavaḥ* 'The sweet Soma juices ran to the god like milch-cows to their calves'; 9, 69, 6: *sūryasyeva* *raśmayo* *drāvayitnavah*....*ivate* 'The Soma juices move swiftly like the rays of the sun'; 9, 71, 6: *śyeno* *nā* *yoniṃ*... *āsadam* *deva* *eṣati* 'The god Soma goes to the abode as swiftly as the falcon to its nest; 9, 97, 23: *āvo* *nā* *krado*... *simho* *nā* *bhīmo* *manaso* *jāyīyān* 'Thou O Soma didst cry like a horse, thou that art fierce like a wild beast (i.e. a lion) more swift than the mind' that occur in the ninth maṇḍala. The comparison of the Soma juice with the Waters is found in 9, 6, 4: *anu* *drapsāsa* *indava* *āpo* *nā* *pravatā* *saran*; 9, 24, 2: *abhi* *gāvo* *adhanviṣur* *āpo* *nā* *pravatā* *yatiḥ* | *punānā* *indram* *āsata* and 9, 69, 7: *sindhora* *iva* *pravane* *nīmna* *āśavo* *vṛṣacyutā* *mādāso* *gātum* *āsata* also.

The ornaments of the sacrifice that are alluded to in pāda d are the pressing-stones, the sacrificial fire, the deities that

grace the sacrifice by their presence, the horses that draw their chariot, etc. Compare the following verses in which the epithet *adhvaraśrī* 'ornament of the sacrifice' is applied to them: 1, 44, 3: *dhūmaketuṃ bhārjikam vyuṣṭīṣu yajñānām adhvaraśrīyam* addressed to Agni; 1, 47, 8: *arvāncā vām saptayo' dhvaraśrīyo vahantu savanēd upa* referring to the horses of the Aśvins; 8, 4, 14: *arvāncam tvā saptayo 'dhvaraśrīyo vahantu savanēd upa* referring to the horses of Indra; 10, 36, 8: *apām perum jivadhanyam bharāmahe devāvyam suhavam adhvaraśrīyam* addressed to Soma and 10, 66, 8: *dhṛtāvratāḥ kṣatriyā yajña-niṣkṛto bṛhaddivā adhvarānām abhiśrīyaḥ* addressed to the Viśvedevas. The ornaments of Soma are the hymns that praise him, the waters, milk and curds that are used for admixture, the woollen sieve in which the juice is filtered, etc. Compare 9, 40, 1: *śumbhanti vipram dhātibhiḥ* 'they adorn the wise one with hymns'; 9, 68, 9: *adbhir gobhir mṛjyate adribhiḥ sutaḥ* 'Soma, pressed by the stones, is adorned with waters and cows (i.e., milk and curds)'; 9, 16, 6: *punāno rūpe avyaye viśvā arṣann abhi śrīyaḥ* 'being filtered in the ornament of sheep's wool, and running towards all the ornaments'. The comparison of Soma with the sacrifice is found in 9, 10, 3 also: *rājāno nā praśastibhiḥ somāso gobhir añjate | yajño nā sapta dhātṛbhiḥ* also.

With respect to the epithet *sahasrāpsāḥ* of *yajña* in pāda d, compare the epithet *purupeśasam* that is likewise applied to *yajña* in 3, 3, 6: *tanvāno yajñam purupeśasam dhiyā*; and regarding the epithet *prtanāṣāt* that is applied to Soma, compare 1, 175, 2: *ā nas te gantu matsaro vṛṣā mado vareṇyaḥ | sahāvān indra sānasih prtanāṣāt amartyaḥ* "O Indra, may our intoxicating, desirable, excellent Soma, divine, over-powering, wealth-winning and conquering (hostile) armies, go to thee".

(12) 9, 18, 7: *sa śuṣmā kalaśeṣv ā
punāno acikradat |
madeṣu sarvadhā asi ||*

"That roarer (*sc.* Soma), being filtered in the jars, roared. In intoxication, thou art the giver of all".

- (13) 9, 27, 6: eṣa śuṣmy āśiṣyadad
antarikṣe vṛṣā hariḥ |
punāna indur indram ā ||

"This strong tawny horse, Soma, roaring, rushed in the sky, being filtered for the sake of Indra".

- (14) 9, 28, 6: eṣa śuṣmy adābhyah
somaḥ punāno arṣati |
devāvīr aghaśamsahā ||

"This Soma, who is not to be deceived, being filtered, rushed forward roaring, destroying slanderers and delighting gods".

- (15) 9, 30, 1: pra dhārā asya śuṣmīṇo
vṛthā pavitre akṣaran |
punāno vācam iṣyati ||

"The streams of this roaring (Soma) flowed swiftly on to the filter; being filtered, he raises his voice (*i.e.*, makes a loud sound)".

- (16) 9, 41, 3: śṛṇve vṛṣṭer iva svanaḥ
pavamānasya śuṣmīṇaḥ |
patanti vidyūto divi ||

"The sound of the roaring Soma who is being filtered is heard like that of rain; lightnings fly in heaven (*i.e.*, the sound of rain falling and of thunder-bolts is heard when the Soma juices rush through the filter)".

- (17) 1, 165, 1: kayā śubhā savayasah sanilāḥ
samānyā marutaḥ saṃ mimikṣuḥ |
kayā matī kṛtā etāsa ete
'rcanti śuṣmaṃ vṛṣaṇo vasūyā ||

According to Kātyāyana's *Sarvānukramaṇī*, hymn 1, 165 is a dialogue between Agastya, Indra and the Maruts, and the above verse, the first in the hymn, as also the next was spoken by Indra. The story in connection with this hymn is related in KS. X, 11 (I, p. 139-11f.) as follows: *agastyo vai marud-*

bhyaḥ śaṭaṁ ukṣṇaḥ prśnīn praukṣat tān indrāyālabhata taṁ marutaḥ kruddhā vajram udyatyābhy-apatān sa etat sūktam apaśyat tenainān aśamayāt. See also MS. 2, 1, 8 (II, p. 10-8ff.), Tāṇḍya Mbr. 21, 14, 5 and Tait. Br. 2, 7, 11, 1.

It is the opinion of Max Müller (SBE. 32, p. 182), Roth (*ibid.*, introd., p. xii) and Grassmann that the first two verses are spoken by the seer of the hymn, Agastya. Ludwig (V. p. 498), however, endorses the opinion of Kātyāyana and Sāyaṇa; so does Geldner also (RV. Über.) in his translation, observing however in the note, that the verse could have been spoken with equal propriety by Agastya also. For my part, I am inclined to believe that the opinion of Kātyāyana is right, and that the circumstances in which the dialogue took place were very similar to those described in the above-cited passage of the KS and that the first two verses were indeed spoken by Indra, who, in a mocking vein, exalted the Maruts and referred to himself in a depreciating manner (cp. his observation in v. 2: *kena mahā manasā rīramāma* 'with what great hymn can we induce the Maruts to stop' in which he identifies himself with a humble sacrificer).¹ I therefore translate the verse as:

"[Indra speaks]: 'With what common ornament with what hymn, have the Maruts, of the same age and having the same nest, joined themselves? For what object have they come? Desirous of wealth, the strong ones sing a loud song'".

The ornaments worn by the Maruts are referred to in almost every hymn that is addressed to them; (see in this connection Macdonell Ved. Myth. p. 72) and in 5, 57, 6: *viśvā vaḥ śrīr adhi tanūṣu pīṣe*, it is said that they wore all ornaments on their persons. These ornaments however could be perceived by every one, and no poet could therefore ask with propriety: 'With what common ornament were the Maruts joined?'; nor could any one apply the epithet *samāna* 'common' to the ornaments worn by them. It hence becomes evident that *śubhā* is used in pāda a with a figurative sense, that is, with the sense of 'hymn, song of praise' with which it is often assimilated by the RV poets. Compare 8, 105, 7:

1. Compare 1, 120, 1: *kā rādhad dhotrā svinā vām ko vām joṣa ubhayoh| kathā vidhāty apracetāḥ* in which the seer Kakṣivān asks "What hymn of praise would please you, O Asvins, what will cause you delight? How should a simple person worship you?" In 1, 164, 1-2, Indra is speaking of himself as an *apracetāḥ*.

asvam na gīrbhī rathyaṃ sudānavo marmṛjyante devayāvah 'the pious and liberal (sacrificers) adorn (Agni) with hymns as (one does) a chariot-horse'; 5, 1, 12: *gaviṣṭhiro namasā stomaṃ agnau divīva rukmaṃ uruṃvāñcam āśret* 'Gaviṣṭhira, with obeisance, put a hymn of praise on Agni as one places the wide-spreading ornament (i.e., the sun) in the sky'; 1, 187, 11: *taṃ tvā vāyaṃ pito vācobhir gāvo na havyā suśūḍima* 'O food, we have adorned thee with hymns of praise as cows (i.e., ghee, milk and curds) adorn, i.e., sweeten, sacrificial offerings'; 1, 140, 1: *vāstreṇeva vāsayā manmanā śuciṃ jyōtīratham śukravarnaṃ tamohanam* 'attire with a hymn, as if with an ornament, the bright (Agni) of shining colour, the destroyer of darkness, who has a chariot of light'; 8, 14, 26: *agnim śumbhāmi manmabhiḥ* 'I adorn Agni with hymns of praise'; 5, 22, 4: *tvā . . . gīrbhīḥ śumbhanty atrayaḥ* 'the Atris adorn thee (sc. Agni) with hymns'. Compare also the other similar passages referred to by Grassmann s. v. *śubh*.

The words *kayā matī* in pāda c are a paraphrase, in unfigurative language, of the words *kayā śubhā* of pāda a; and the question *kayā śubhā* *ḥayā matī saṃ mimikṣuḥ* of our verse is synonymous with the question *kasya brāhmāṇi jujuṣur yuvānaḥ* 'whose hymns do the youths like' in pāda a of verse 2 (next verse) of the same hymn. Similarly, the question *kuta etāsa ete* in pāda c of our verse refers to the same matter as pāda b of verse 2: *kō vo 'dhvare maruta ā vavarta* 'what sacrificer has turned you towards his sacrifice'. The word *kutaḥ* here is not equivalent to *kasmād deśāt* as Sāyaṇa and others interpret, but to *kasmāt kārāṇāt* 'for what reason, why'; compare the word *ataḥ* in the Maruts' reply (v. 5) which Geldner has correctly explained as 'for this reason'. Compare also the word *kutaḥ* used by the Maruts in their question to Indra (v. 3) which Sāyaṇa paraphrases as *kutaḥ kārāṇāt*.

Pādas a, b, c of our verse may thus be said to be synonymous with pādas a, b of verse 2. In both these verses, Indra asks: "The hymns of what sacrificer, O Maruts, have found favour in your eyes? To the sacrifice of what sacrificer are you now going?" As already observed above, Indra is mocking the

(To be continued.)

A NOTE ON TUMAIN INSCRIPTION

BY

B. CH. CHHABRA, *Ootacamund.*

The fragmentary stone inscription, that forms the subject matter of the present note, was discovered by Mr. M. B. Garde, the then Director of Archaeology in Gwalior, in February 1919 at Tumain, ancient Tumbavana. It has been edited by him in the *Epigraphia Indica*¹ 'with full text, translation and facsimile.'

The inscription is dated in the year 116 of the Gupta era and refers itself to the reign of the Gupta monarch Kumāragupta I. It also mentions Ghaṭōtkachagupta who has been supposed to be a younger brother or a son of Kumāragupta I.²

The inscribed fragment contains the latter parts of the first³ six lines of the inscription. Each extant line measures more or less two feet, but, in its entirety, it must, on calculation, have measured about five feet in length. With regard to the first three lines, it can definitely be said that no letter has been lost at the end. The same is most probably the case with the next two lines as well. Considering that all the lines do not end at one and the same point of the margin, it appears that the engraver or the writer took special care to see that each line concluded with the terminus at least of a quarter of a stanza, if not with that of a half or the whole of it. This leads us further to assume that the record terminated in the sixth line itself, which was thus originally the longest, three or four letters having been lost at the end in its present state. According to the learned editor, however, these lost letters formed the beginning of an additional line, for he supposes that 'the missing part had a portion of one more line.'⁴

A more important question to be discussed here, however, concerns the contents. The fragmentary condition of the inscription has apparently been responsible for certain erro-

1. Vol. XXVI, pp. 115-118, and plate.

2. *Ibid.*, p. 116.

3. As it has been shown in this note, the entire record consisted of six lines only.

4. *Ibid.*, p. 115.

neous conclusions. The learned editor maintains that 'the present tense is used in the sense of the historic past in two places: *vandyatē* and *jayati* in line 1.¹ Noticing the contents of the extant portion of the first line, he says: 'In the genealogical portion, the first existing verse seems to allude to Samudragupta. The next verse eulogises his (son and) successor Chandragupta as one who conquered the earth extending as far as the oceans.'² His translation of the passages concerned accords with these remarks.

The text in question has a familiar ring about it. In fact, similar wording may be found in the preamble of many an early inscription, including some of the Gupta records themselves. The famous Junāgaḍh rock inscription of Skandagupta, for instance, opens with an invocation to Viṣṇu, . . . *sa jayati* . . . *Viṣṇur=...*, and the next following verse hails the king himself, *Tad-anu jayati* . . .³ It will thus readily be recognised that the first verse of the Tumain inscription likewise comprised an invocation to some deity, and did not allude to Samudragupta as surmised by the learned editor. This view is further strengthened by the mention of the *siddhas*. These evidently refer to a class of heavenly beings. And it would be improper, in the ordinary course, to describe a king as adored by gods. The learned editor has tried to overcome this awkwardness by taking the *siddhas* in the sense of 'sages', but even that would not be appropriate, unless, of course, the monarch so adored be of the spirituality of Janaka.

From the fact that a single foot, and not a pair of feet, is mentioned in connection with the salutation, I suppose that the deity invoked is the Vāmana incarnation of Viṣṇu. An analogous instance is afforded by the Chiplūṇ plates of Pulikēśin II.⁴

Further, the first verse must also have contained the verb *jayati* in its principal clause, as indicated by the very expression *tad-anu jayati* in the next following stanza. As regards this last, the learned editor has apparently misconstrued the words *Rājā śrī-Chandraguptas=tad-anu jayati yō mēdinīm*

1. *Ibid.*, p. 115. By 'the historic past' is meant 'the historic present', here.

2. *Ibid.*, p. 116.

3. J. F. Fleet, *CII*, Vol. III (Gupta Inscriptions), p. 59.

4. *Epi. Ind.*, Vol. III, p. 51.

sāgar-āntām by translating them as 'After him king śrī Chandragupta conquered the earth as far as the oceans.'¹ In consonance with the explanation of the first verse as proposed here, these may better be rendered as 'Next is victorious the glorious king Chandragupta who (*ruled over?*) the earth as far as the oceans!' It is thus clear that the verb *jayati* in the second verse is used intransitively and that the subordinate clause beginning with *yō mēdinīm* must have had some such verb as *śaśāsa* further on, in the now missing part of the verse. Such being the case, the use of the present tense in the sense of the historic past or historic present, as noticed by the learned editor, is non-existent in the Tumain inscription.

It may, however, be argued that in the case of the Junāgaḍh inscription the verb *jayati* refers to the king who was then alive and that therefore the use of the present tense there is correct, but how can such a use be justified in the case of the Tumain inscription where *jayati* refers to a then defunct king? It need hardly be pointed out that in such expressions *jayati* implies no tense, the sense of 'hail!' being the uppermost. Instances where it is used in connection with past personages in inscriptions can be multiplied.²

According to the learned editor, the king spoken of in the first quarter of the second verse is Chandragupta II, but it is just possible that he is Chandragupta I.³ The presumption naturally is this that the missing portion of the second verse mentioned also his son, Samudragupta, and grandson, Chandragupta II, the latter of whom is clearly referred to further on, in line 2, in the present inscription as the father of Kumāragupta I. The genealogical list in this inscription would thus have to be taken to commence with Chandragupta I.

It may, by the bye, be added that two of the syllables left unread in the beginning of line 3 seem to read *garbbhā*, the superscript *r* being faint. Of the letters conjecturally read as *bhāva-dhīrāḥ* in line 6, the first appears to be *bhō*. The word may thus be *bhōga* and not *bhāva*. Of those likewise read as

1. *Ibid.*, Vol. XXVI, p. 117.

2. See, for example, *ibid.*, Vol. XXI, p. 94, v. 5.

3. In that case, the possible mention, in the present record, of his sway over an extensive kingdom would lend colour to the identification of the king Chandra of the Mēharaulī posthumous iron pillar inscription with Chandragupta I.

kētanam in the same line, the vowel-stroke over the first looks more like *ā* than *ē*. Can the intended reading thus be *dēva-nivāsam = ētam*? That would complete the verse, too. The form *prithivī* in line 4 for the more usual *prithivī* seems to be a Gupta speciality. We find it also in the Allahabad pillar inscription of Samudragupta,¹ the Bihār stone pillar inscription of Skandagupta,² etc.

1. J. F. Fleet, *CII*, Vol. III (Gupta Inscriptions), p. 8, text line 24.

2. *Ibid.*, p. 49, text line 14.

GOD PURUSHOTTAMA AT PURI AND CUTTACK

BY

DINES CHANDRA SIRCAR, *Ootacamund.*

In an interesting paper entitled 'The Date of the Jagannātha Temple in Purī, Orissa' published in *J. A. S. B.*, Vol. LXVII, 1898, pp. 328-31, M. M. Chakravarti quoted two verses¹ found in the copper-plate grants² of the successors of Anantavarman Choḍagaṅga (1078-1147 A. D.) to show that a great temple was erected in Orissa on or near the sea coast by order of that Gaṅga monarch. He concluded that the temple erected by Choḍagaṅga could be no other than that of the god Purushottama or Jagannātha at Purī. Chakravarti no doubt meant the *vimāna* or sanctum and the *jagamohana* or the first *maṇḍapa* of the Purī temple, as its *Nāṭyaśālā* (now called *Nāṭa-mandira*) and *Bhoga-maṇḍapa* were erected at a much later date.³ He further pointed to a pilgrimage to Purushottama

1. *Pādaḥ yasya dhar-āntarikṣham=akhilāṁ nābhīḥ=tu sarvā dīśaḥ śrotre netra-yugaṁ rav-īndu-yugaṁ mūrdh=āpi cha dyaur=asau | prā-sādaṁ Purushottamasya nripatiḥ kō nāma karttuṁ kshamas=tasy=ety=ādya-nripair=upekṣitam=ayam chakre=tha Gaṅg-eśvaraḥ || Lakṣmī-janma-grihaṁ payo-nidhir=asau sambhāvitasya sthitir=no dhāmnī śvaśurasya pujiyate iti kṣīr-ābhi-nāsād=dhruvam | nirvinṇaḥ Purushōttamaḥ pramuditā = tad-vāsa-lābhād = Ramā = py=etad=bhartṛi-grihaṁ-varam pūtri-grihāt prāpya pramod-ānvitā ||*

Translation: "What king can be named that could erect a temple to such a god as Purushottama, whose feet are the earth, whose navel the entire sky, whose ears the cardinal points, whose eyes the sun and moon and whose head that heaven above? This task which had been hitherto neglected by previous kings, was fulfilled by the lord of the Gaṅgas (*i.e.* Choḍagaṅga).

"The ocean is the birth-place of Lakṣmī; so thinking, in his father-in-law's house Viṣṇu lodged with some shame, though he got full adoration. Thus ashamed, the god Purushottama was glad to get this new house; and Lakṣmī, too, gladly preferred living in her husband's new house to living in her father's house".

2. Cf. *J. A. S. B.*, Vol. LXIV, 1895, p. 139; Vol. LXV, 1896, p. 240.

3. Cf. R. D. Banerji, *History of Orissa*, Vol. I, 251.

(i.e., Purī, otherwise called Purushottama-purī, Purushottama-kshetra, Jagannātha-purī, etc.) referred to in the Govindapur (Gaya District) inscription of Śaka 1059 (1137-38 A.D.)¹ and to the god Purushottama existing in the vicinity of the eastern ocean mentioned in the Nagpur inscription of the Pramāras of Malwa, dated in Vikrama Samvat 1161 (1104-05 A.D.)², in connection with the *digvijaya* of Paramāra Lakshadeva (whose known date is Vikrama Samvat 1151=1084-85 A.D.) and suggested that the Purī temple might have been built in 1085-90 shortly after Choḍagaṅga's conquest of that part of Orissa early in his reign before 1085 A.D. Elsewhere³ the same scholar drew attention to the astronomical work *Bhāsvatī* which was composed in Śaka 1021 (1099-1100 A.D.), according to the *Sūryasiddhānta*, by one Satānanda of Purushottama (Purī) who is said by the commentator to have based his calculations on the meridian of his native city.

In this connection it may be pointed out that the Gaṅgas were Śaivas being devoted to Gokarṇeśvara (Śiva) installed in a temple on the top of the Mahendragiri peak in the Ganjam District. Anantavarman Choḍagaṅga is also described as a *parama-māheśvara* (i.e., devout worshipper of Maheśvara or Śiva) in his earlier copper-plate grants⁴; but the Kornī plates⁵ of Śaka 1034 (1112-13 A.D.) describe him both as a *parama-māheśvara* and as a *parama-vaishṇava* (devout worshipper of Viṣṇu), while the Vizagapatam plates⁶ of 1040 (1118-19 A.D.) omit *parama-māheśvara* and call him a devotee of Viṣṇu only. It is interesting to note that both these grants refer to the conquest of the Utkala country by Choḍagaṅga apparently from the Somavarṇśis⁷ whose dominions in Utkala

1. *Ep. Ind.*, Vol. II, p. 334. *Purī* is a contraction of *Purushottama-Purī* or *Jagannātha-purī*, while *Purushottama* is a similar contraction of *Purushottama-purī* or *Purushottama-kshetra*. Cf. *Satyabhāmā Saty=eti* and *Satyabhāmā Bhām=eti* of the *Mahābhāṣya*.

2. *Ibid.*, p. 187.

3. *J.A.S.B.*, 1903, p. 110.

4. Cf. the Kornī and Vizagapatam plates of Śaka 1003 (1081-82 A.D.) in *J. A. H. R. S.*, Vol. I, pp. 40-48; *Ind. Ant.*, Vol. XVIII, pp. 61-65. Choḍagaṅga conquered Utkala after 1081-82 A.D. and before 1112-13 A.D.

5. *J. A. H. R. S.*, Vol. I, pp. 113-24.

6. *Ind. Ant.*, Vol. XVIII, pp. 165-72.

7. *I. H. Q.*, Vol. XXII, pp. 300-07.

comprised the Puri District. It is therefore probable that Choḍagaṅga's conquest of Utkala had something to do with his change of religious faith from Śaivism to Vaiṣṇavism. Another interesting fact is that, unlike the earlier grants, these later records do not copy the genealogical portion from the copper-plate inscriptions of Choḍagaṅga's grandfather Vajra-hasta III Anantavarman (1038-70 A.D.)¹ but that they offer a more elaborate genealogy apparently fabricated by Choḍagaṅga's court poets. This forged genealogy is important in regard to the king's leaning towards Vaiṣṇavism as it traces the descent of his family to the god Viṣṇu.²

Another interesting information about the god Purushottama or Jagannātha at Puri seems to be supplied by the passage of the verses quoted above saying that the task of building a temple for the god Purushottama was neglected by the previous kings of the Puri region and that therefore Choḍagaṅga took it up and fulfilled it. This no doubt suggests that the god Purushottama was being worshipped at Puri before the date of Choḍagaṅga's conquest of that region, but that the Somavamśis, whom the Gaṅga king ousted, being staunch devotees of the god Śiva³, neglected constructing a suitable temple for Purushottama. Apparently the deity at Puri, like Veṅkaṭeśvara-Bālājī at Tirupati, Mīnākshī at Madura Vindhyavāsini near Mirzapur, Kāmākhyā near Gauhati and numerous other gods and goddesses in different parts of India, was originally being worshipped by the aboriginal inhabitants of the locality and came gradually to be identified with a god of the recognised Brahmanical pantheon.⁴ But the identification of Purushottama or Jagannātha of Puri with the Brah-

1. Cf. the Nadagam plates, *Ep. Ind.*, Vol. IV, 18 ff.

2. It must be admitted that the Vizagapatam plates of Śaka 1057 (1135-36 A.D.) describe Choḍagaṅga as a *parama-māheśvara* and do neither refer to his suzerainty over Utkala nor offer the fabricated genealogy (*Int. Ant.*, XVIII, pp. 472-76). But I have doubts that, in the date of this inscription, the word *kara* (i.e., 2) has been wrongly read as *sa(śa)ra* (i.e., 5) and that the date should probably be Śaka 1027 (1005-06 A.D.) instead of Śaka 1057 (1135-36 A.D.).

3- The Somavamśi kings are described as *parama-māheśvara* in their inscriptions.

4. Cf. *J. R. A. S. B.*, Letters, Vol. XIV, 1948, pp. 103-06.

manical god Vishṇu seems to have been fully recognised before Choḍagaṅga's occupation of the Purī region.

The celebrated Oriya chronicle called *Mādalā-pāñjī*, however, attributes the construction of the temple of Purushottama-Jagannātha not to Anantavarman Choḍagaṅga but to his great-grandson Anaṅgabhīma III (1211-38 A.D.) and it is usually believed by scholars that the Purī temple and the buildings connected with the shrine "may have been actually finished during his reign."¹ We have elsewhere² seen that Anaṅgabhīma III was a staunch devotee of the god Purushottama and considered the deity as the *de jure* lord of his dominions and himself as a mere deputy of the god. It has also been shown that probably all his successors (definite evidence being available only for his great-great-grandson Bhānu II, 1305-27 A.D.) ruled their dominions as subordinates of the theoretical overlord Purushottama-Jagannātha of Purī. But whether the dedication of the Gaṅga kingdom to the above god took place during the rule of Anaṅgabhīma III or during that of his father, grandfather or great-grandfather cannot be definitely determined in the present state of our knowledge, although there is no evidence at our disposal to support the second alternative. If Anaṅgabhīma III was the first Gaṅga monarch to have dedicated his kingdom to the god Purushottama, he must have been regarded as the most remarkable royal devotee of the deity and popular tradition may have attributed to him, wrongly of course, his great-grandfather's achievement of building the temple for the god. But another fact seems to lie at the root of the confusion. There is evidence to show that Anaṅgabhīma III installed an image of the god Purushottama-Jagannātha in a temple at Cuttack³ which became the later

1. Ray, *Dynastic History of Northern India*, Vol. I, p. 478.

2. *J. K. H. R. S.*, Vol. I, pp. 251-53.

3. The city is called Vārāṇasī-kaṭaka in the Gaṅga inscriptions and Banārasī in the Muslim chronicles. See Ray, *op. cit.*, pp. 491-94. As will be seen below, this city called 'New Banāras' was already the residence of the Gaṅga king during the reign of Anaṅgabhīma III. As *Purī* is a contraction of *Purushottama-purī* or *Jagannātha-purī*, *Kaṭaka* (Cuttack) is an abbreviation of *Vārāṇasī-kaṭaka* or *Abhinava-Vārāṇasī-kaṭaka*. For Aṭak-Banāras, named by Akbar after Kaṭak-Banāras, see *Akbar-nāma* (trans.), Vol. III, pp. 520-21; *Muntakhabut Tawārīkh* (trans.), Vol. II, p. 301.

capital of the Gaṅga kings who were originally ruling from Kaliṅganagara (modern Mukhalingam in the Ganjam Dist.). We know that Śivaji's patron-deity was the goddess Bhavānī at Tuljapur near Osmananabad in the modern Hyderabad State; but, since Tuljapur was not within easy reach to him, Śivaji, when he built the fort of Pratāpgarh near Javli, set up there a new image of his patron deity.¹ The Gaṅga king Anaṅgabhīma III seems to have similarly set up an image of his patron-deity Purushottama-Jagannātha at his capital at Cuttack owing to his desire to live constantly near the god.

That there was a temple of Jagannātha (Purushottama) at Banārasī (*i.e.*, Vārāṇasī-kaṭaka or the present Cuttack), capital of Jājnagar (*i.e.*, the Orissan kingdom of the Gaṅgas) was long ago known from the *Tarikh-i-Firūz Shāhī* of Shams-i-Sirāj. According to this work², Sultān Firūz Shāh of Delhi led an expedition against the kingdom of Jājnagar (the Gaṅga kingdom) about 1360 A.D. when that kingdom was under the rule of Bhāndeo, *i.e.*, Bhānudeva III (1352-78 A.D.), who had his headquarters at Banārasī (*i.e.*, Vārāṇasī-kaṭaka or the present Cuttack). The Sultān is said to have occupied Banārasī when the king fled from the capital. In connection with this expedition, the *Ta'rīkh-i-Firūz Shāhī* says, "It is reported that, inside the Rāi's fort (*i.e.*, king Bhānu's fort at Banārasī or Cuttack), there was a stone idol which the infidels called Jagannāth and to which they paid their devotions. Sultān Firūz in emulation of Maḥmūd-i-Subuk-tigīn, having rooted up the idol, carried it away to Delhi, where he subsequently had it placed in an ignominious position". Recently evidence has come to light to show that this image of Jagannātha (Purushottama) at Cuttack was installed by the Gaṅga king Anaṅgabhīma III.

Sometime ago, a new set of copper-plates reached Mr. Harekrishna Mahatab, Chief Minister of Orissa, and I received it for examination through the kindness of Mr. Paramananda Acharya and Mr. Krishna Chandra Panigrabi of the Orissa Provincial Museum, Bhubaneswar. This interesting record belongs to the Gaṅga king Anaṅgabhīma III and gives details

2. See J.N. Sarkar, *History of Aurangzeb*, Vol. IV, p. 32.

3. See Elliot, *The History of India as told by its own Historians*, Vol. III, pp. 312-15.

of a number of grants made by the king in favour of several Brāhmaṇas. We have to analyse them before discussing the light the record throws on the problem under discussion.

I. On the occasion of the Mīna-saṁkrānti on Saturday, Chaitra sudi 9, in the Śaka year 1151, king Anaṅgabhīma-rāutta-deva, while he was taking a bath in the Mahānadī between the temples of Chitrēśvara and Viśveśvara at Abhinava-Vārāṇasī-kaṭaka (literally, at the camp or residence of 'New Banāras'), granted twenty *vāṭis* of land at Pūraṇagrāma in the Sāīlo *viśhaya* (district) to a Brāhmaṇa named Saṅkarshaṇānanda Śarman. The date of the grant corresponds to the 23rd February, 1230 A.D.

II. Next year (*i.e.*, in Śaka 1152) on Thursday, Māgha badi 6, while the king was taking a bath in the same river, he granted a township covering 30 *vāṭis* of land in the villages of Pūraṇagrāma and Jayanagaragrāma in the same *viśhaya* to the same Brāhmaṇa Saṅkarshaṇānanda Śarman. The date corresponds to Thursday the 26th December, 1230 A.D. which was the day of the Makara-saṁkrānti.

III. In the same year (*i.e.*, Śaka 1152) king Anaṅgabhīma III also made the following gifts:

(a) While he was taking a bath in the Mahānadī, on the occasion of a lunar eclipse on Thursday, Mārgaśīrsha sudi 15, he granted 18 *vāṭis* of land in the said Pūraṇagrāma to Dīkshita Rudrapāṇi Śarman. The date corresponds to the 21st November, 1230 A.D.

(b) On the occasion of the Makara-saṁkrānti (Thursday, the 26th December, 1230 A.D.) he granted 5 *vāṭis* of land apparently in the same village to the Brāhmaṇa Somapāla Śarman.

(c) He granted, on the occasion of the installation of the god Purushottama, 2 *vāṭis* of land apparently in the same village to the Brāhmaṇa Chandrakara Śarman.

IV. Apparently in the same year (Śaka 1152), on the occasion of a solar eclipse on Karkaṭak-āmāvāsyā¹, while the

I. In Śaka 1152, the Karkaṭak-āmāvāsyā fell on Thursday the 11th July, 1230 A.D. According to Svāmikannu Pillai's *Indian Ephemeris*, there was a solar eclipse this year on the Vṛishabh-āmāvāsyā (Tuesday the 14th May, 1230 A.D.) and not on the Karkaṭak-āmāvāsyā day. Thus *Vṛishabh-āmāvāsyā* may be intended in the inscription in the place of *Karkaṭak-āmāvāsyā*.

king was at Purushottama-kshetra (*i.e.*, Purī) on the bank of the southern ocean, he granted 5 *vāṭīs* in the same Pūraṇa-grama to Kāyaḍi Śarman and some other Brāhmaṇas.

V. Apparently in the same year (Śaka 1152) when the king was standing before the god Purushottama at Abhinava-Vārāṇasī (New Banāras or Cuttack)¹ on the occasion of the Makar-āmāvasyā on Sunday, he granted 4 *vāṭīs* of land in Vilāsapuragrāma in the Kuddiṇḍā *vishaya* to the Brāhmaṇa Devadhara Śarman. The date corresponds to the 5th January 1231 A.D.

It will be seen from the details quoted above that they refer to a deity called Purushottama at Cuttack and to its installation not very long before Sunday the Makar-āmāvasyā day in Śaka 1152, corresponding to the 5th January 1231 A.D., no doubt by king Anaṅgabhīma III (1211-38 A.D.). This Purushottama-Jagannātha was worshipped at Cuttack for 130 years and was desecrated by Sultān Fīrūz Shāh about 1360 A. D.

1. The inscription has *Abhinava-Vārāṇasyām bhagavataḥ śrī-Purushottama devasya sannīdhau*.

GANGA ARKEŚVARA OF ORISSA

BY

DINES CHANDRA SIRCAR, *Ootacamund.*

For the compilation of a comprehensive history of Orissa, the Utkal University, Cuttack, has constituted a committee and Mr. Sadāśiva Ratha Śarmā of Puri has been appointed Research Assistant to go round different parts of Orissa and collect materials. In his tour in the Ganjam District, Mr. Ratha Śarmā secured a set of copper-plates from a village called Polsara on the 7th of August, 1949. He found the inscription with a person named Dwitiya Parida who had discovered it while cultivating a piece of land about the beginning of May, 1949. The inscription is now the property of the Utkal University. In December, 1949, I received the plates for examination from Mr. Chintāmaṇi Āchārya, Vice-Chancellor of the Utkal University. I thank Mr. Āchārya for his kindness in allowing me to publish the inscription and hasten to place before scholars the new information supplied by the record before properly editing the complete text of the epigraph.

The inscription records the grant of one-half of a village called Valigrāma situated in the Varttani *vishaya* forming part of the Jhādakhaṇḍa *deśa* in favour of a Brāhmaṇa by a king named Arkeśvara who was the son of Pramāḍi and grandson of *Paramabhṭṭāraka* Guṇārṇava, described as a member of the Gaṅga family and as a devotee of Maheśvara (Śiva). The grant was made on the occasion of a lunar eclipse on Friday which was the full-moon day of Māgha in the king's 24th regnal year when the king, accompanied by his wife Śriyādevī, came to the banks of the Ṛishikulyā river from the Hīṅgulā *kaṭaka*. Apparently the royal consorts were residing at Hīṅgulā, probably not far from the Ṛishikulyā, and came to the river for a bath on the occasion of the eclipse.

The date of the charter as given at the end of the record is the year 4248 or 4348 of the Yugābda, *i.e.* the Kaliyuga era. The alternate reading is due to the second figure of the date, written like the English numeral 3, which is known to have been used in inscriptions and manuscripts to indicate 2 in some cases but 3 in others. Thus the year corresponds either to A.D. 1147 or to A.D. 1247. Now on the 13th of Decem-

ber in the year 1247 A.D. there was actually a lunar eclipse on the full-moon day of Māgha falling on Friday, while in 1147 A.D. the Māgha full-moon no doubt began on a Friday, but there was no lunar eclipse on that date. That the figure in question has to be read in medieval Orissan records not as 2 but as 3 is also suggested by the Kendupatna plates of Narasimha II dated in Śaka 1217 (*J. A. S. B.*, Vol. LXV, 1896, Part i, Plate X, left margin). Thus the Gaṅga king Arkeśvara seems to have ruled from A.D. 1224 to a date later than the 13th December, 1247 A.D.

Now the problem is that Arkeśvara seems to have been ruling contemporaneously with the imperial Gaṅga monarchs Anaṅgabhiṃa III (circa 1211-38 A.D.) and his son Narasimha I (circa 1238-64 A.D.). Since however no royal or imperial epithets are used in our record with the names of Arkeśvara and his father Pramāḍi, they may probably be regarded as subordinates to the imperial Gaṅgas, although the issue of a charter without any reference to the overlord is rather difficult to explain in this case. Arkeśvara's grandfather Guṇārṇava is endowed with the imperial epithet *Paramabhaṭṭāraka*. But whether this is to be regarded as an improper use of the imperial title or this Guṇārṇava has to be identified with one of the known monarchs of the imperial Gaṅga house is difficult to determine. We know that kings of the Gaṅga house of Śvetaka were ruling side by side with the Gaṅga rulers of Kalinganagara for a long time. A late member of the Śvetaka branch of the Gaṅga family may have been Devendravarman who was an early contemporary of the mighty Anantavarman Chodagaṅga (1078-1147 A.D.) and is known from several sources. It may not be impossible that Arkeśvara was a descendant of this Devendravarman. In any case the problems raised by the Polsara inscription of Arkeśvara are worthy of serious consideration of the students of ancient Orissan history and I shall be grateful to receive any suggestion that may help us in solving them.

An interesting point about the inscription is the use of the Kaliyuga era in the date instead of the Gaṅga or the Śaka era. This is rather unusual. The reason of Arkeśvara's preference of the Kaliyuga era can hardly be determined in the present state of our knowledge. May it be due to the special importance attached by the king to the auspiciousness of the occasion of the grant?

THE ARTISTRY OF KALIDASA.*

BY

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या वर्णपदत्राक्यार्थस्वरूपेणैव वर्तते ।

अनादिनिधनानन्ता सा मां पातु सरस्वती ॥

It used to be said that a poet, like a prophet, is without honour in his own country, at least in his time. Denied his meed of recognition, did not even the great poet, Bhavabhuti, console himself by saying—

उत्पत्स्यते मम तु कोऽपि समानधर्मा

कालो ह्ययं निरवधिः विपुला च पृथ्वी ॥

“An age must dawn when there shall walk a man,
A kindred spirit, whose heart in unison
Will beat with mine and he, when I am gone,
Must accept me truly—as but such souls can,
For the world is wide and Time no one may span.”

We flatter ourselves to-day that we are better than our forbears in this respect. We ask—Do we not now honour our poets in their own life-time? Yes, we do, but there is a danger to be guarded against. Under present conditions, it is quite possible for inferior poetry to be boosted as the greatest for all time and clime. Though we may not cling to an old work of art simply because it is old, we may not likewise get enamoured of a new one simply because it is new. As Ruskin says, inferior poetry is the enemy of good poetry. If low standards are set up, will it be possible to appreciate really good poetry that endures for ever? It is therefore well for this Academy and sister-institutions to draw attention periodically to our good poets of old.

Among the pre-eminent poets of Bharata Varsha, Kalidasa holds a supreme place, next only to that of Valmiki. It gives me some cheer to find that Kalidasa, Tagore and Shakespeare were remembered at the recent Bharathi Memorial celebrations

* Paper read at the Kalidasa Day Celebrations of the Madras Samskrita Academy, on 2-10-1949.

at Ettayapuram, though Valmiki was lost sight of. The only way to honour a poet's memory is to understand his message aright and re-create it for ourselves through a proper appreciation of his work. The souls of our great ones would writhe in torment, if we misread them or exploit them for our own ends, in the guise of doing honour to them. We get a glimpse of this, when Valmiki describes Sita sitting desolate in the Asokavana as being—

यथा वाचम् अर्थान्तरं गताम् ।

To understand a poet aright, one has to be a true poet himself. Till Goethe and Tagore brought out the true significance of Kalidasa's treatment of the love theme in *Sakuntalam*, he used to be thought of as an arch delineator of the *Sringararasa* only. What Kalidasa was concerned to show in *Sakuntalam* as well as in his *Kumarasambhavam* was the futility of carnal passion as opposed to the perfect union of kindred souls through penance and suffering. Here let me recall the beautiful prayer of Appayya Dikshita addressed to Parvati-Parameswara :

परस्परतपस्संपत्फलयितपरस्परौ ।

प्रपञ्चमातापितरौ प्राञ्चौ जायापती स्तुमः ॥

What a beautiful idea this—Each of the Divine Pair deserving the other as the fruit of penance! Vedantadesika also speaks of Vishnu and Sri as—*द्वन्द्वमन्योन्यलक्ष्यम्*

With your leave, I shall now, within the brief time at my disposal, invite your attention to a few passages in the *Abhijnana Sakuntalam* and add a running commentary thereon, to bring out the true artistry of Kalidasa. Let me at the outset disclaim any idea of telling you what you do not know already and that better. As Sita said to Rama,

स्नेहाच्च बहुमानाच्च स्मारये [त्वाम्] न शिक्षये ।

I shall but refresh your memory.

Act V deals with the coming of Sakuntala to Dushyanta's palace and his repudiation of her—the beginning of suffering to both. How inimitably does the Poet prepare us for this sorrow, by making Dushyanta say at the outset that he feels sad, even in the midst of pleasant surroundings!—

रम्याणि वीक्ष्य मधुरांश्च निशम्य शब्दान्

पर्युत्सुको भवति यत्सुखितोऽपि जन्तुः ।

तच्चेतसा स्मरति नूनमबोधपूर्वं

भावस्थिराणि जननान्तरसौहृदानि ॥

Rasikas may remember that Shakespeare begins his play "Merchant of Venice" by making Antonio exclaim, "In sooth, I know not, why I am so sad". I am also reminded here of the words of James H. Cousins in his poem, "Adrift in Moonlight";—

"A sadness caught from other years,

Too vague for words, too sweet for tears".

Again how simply does the Poet paint a grand picture of Dushyanta firmly rooted in Dharma, contending against the dictates of his heart, in the dialogue between him, the sages and Sakuntala!

When first Dushyanta met Sakuntala in Kanva's hermitage and found his heart leaning towards her, he at once questioned himself as to whether that was proper and concluded that it should be right, because for noble-minded persons, the inner heart would ever point towards righteousness.

सतां हि संदेहपदेषु वस्तुषु प्रमाणमन्तःकरणप्रवृत्तयः ।

Yet he would not commit himself to any rash act, till he had made sure that it was really all right. Dushyanta's frame of mind in repudiating Sakuntala is the same. Alas, fain would I listen to the dictates of my heart asking me to believe in the sage's daughter, if I had the least remembrance of having met her before!

कामं प्रत्यादिष्टां स्मरामि न परिग्रहं मुनेस्तनयाम् ।

बलवत्तु दूयमानं प्रत्याययतीव मे हृदयम् ॥

What a strange fit of forgetfulness, induced by a curse! It requires some strong link with the past to open the floodgates of memory. This is provided by the discovery of Dushyanta's ring. At the sight of the ring, memories came crowding in and the King was lost in thought. He could not speak for long, but could only weep.

मुहूर्तं प्रकृतिगम्भीरोऽपि पर्यश्रुनयन आसीत् ।

What a true understanding of the human heart does the Poet display by his restraint here! We may recall the similar plight of Rama on receiving Sita's Choodamani.

तं मणिं हृदये कृत्वा प्ररुद सलक्ष्मणः ।

.... राघवः शोककशितः ॥

I should like to refer here also to a passage in the Tamil Classic Silappathikaram: Kovalan deserts his beloved Madhavi due to a misunderstanding and sets out with his lawful wife Kannaki to start life anew at Madhurai. He leaves his wife on the outskirts of the city and goes out in the twilight to a lake nearby, when a messenger from Madhavi hands him a palm-leaf roll. The mud seal on this roll has been fixed by Madhavi with her scented hair. This scent revives sweet memories of old in Kovalan's heart and he stands lost in thought without breaking the seal. The Poet says :—

போதவிழ் புரிசூழல் பூக்கொடிநகை
மாதவியோலை மலர்க்கையினீட்ட
உடனுறை காலத்துரைத் தருநெய்வாசங்
குறுநெறிக்கூந்தல் மண் பொறியுணர்த்திக்
காட்டியதாதலிற்கைவிடலீயான்.

Turning to Dushyanta, when he regains consciousness as it were, he is appalled at his repudiation of Sakuntala. He says to his friend :—

इतः प्रत्यादेशात्स्वजनमनुगन्तुं व्यवसिता

स्थिता तिष्ठेत्युच्चैर्वदति गुरुशिष्ये गुरुसमे ।

पुनर्दृष्टिं बाष्पप्रसरकलुषामर्पितवती

मयि क्रूरे यत्तत्सविषमिव शल्यं दहति माम् ॥

“Being repudiated by me, Sakuntala turned to follow her kinsmen. But her father's pupil who was like unto her father cried out “Halt there”. Then she stayed and cast again her eyes, turbid with flowing tears, at my cruel person. Ah! that look ever haunts me and consumes me like a poisoned dart.” Yes, he could not regain his peace of mind till he had wiped out the tears from those eyes. How charmingly does the Poet make Dushyanta say this *first*, when by chance he discovers her at the hermitage of Maricha. Sakuntala asks: “How chanced my lord to be put in mind of this unhappy one?” Dushyanta replies: उद्धृतविषादशल्यः कथयिष्यामि ।

“Let me first pluck from memory this rooted dart of sorrow.” And adds :—

मोहान्मया सुतनु पूर्वमुपेक्षितस्ते

यो बद्धबिन्दुरधरं परिबाधमानः ।

तं तावदाकुटिलपक्ष्मविलग्नमव

बाष्पं प्रमृज्य विगतानुशयो भवामि ॥

It is interesting to compare here Shakespeare's delineation in his *Winter's Tale* of Leontes, the King of Sicily, when he recognises that he had unjustly cast away his wife Hermione. The King is so stricken with remorse—that a courtier says:—

"Sir, you have done enough and have performed a saint-like sorrow: no fault could you make which you have not redeemed: indeed, paid down, more penitence than done trespass: at the last, Do as the heavens have done, forget your evil: With them, forgive yourself."

The king then answers:—

"Whilst I remember
Her and her virtues, I cannot forget
My blemishes in them: and so still think of
The wrong I did myself: which was so much
That heirless it hath made my kingdom, and
Destroyed the sweetest companion that ever man
Bred his hopes out of."

The courtiers advise the king to marry again for getting an heir to the kingdom. The king is aghast at the idea which would so offend the lost Queen's memory. The Queen's lady friend who is present rubs this sore:

"Were I the ghost that walked, I would bid you mark
Her eye, and tell me for what dull part in it
You chose her: then I would shriek, that even your ears
Should rift to hear me:
And the words that followed
Should be, "Remember mine".

Kalidasa makes Sanumati, the friend of Sakuntala's mother, witness the king's extreme remorse which so gladdens her for the sake of her friend. अस्य सन्तापेन अहं रमे । In this scene, Kalidasa reaches the height of his artistry.

We see Dushyanta pouring out his heart, with the portrait of his lost beloved before him, when news is brought to him

of the death of a merchant prince without an heir : Oh, the poignancy of it ! Time does not permit me to hold to your gaze these gems of art. The poet who dwells so much upon the sad plight of Dushyanta does not expatiate upon the similar state of Sakuntala. With admirable restraint, he just suggests it through the words of Sanumati.

स्थाने खलु प्रत्यादेशविमानिताप्यस्य कृते शकुन्तला क्लाम्यति ।

It is also noteworthy that Kalidasa does not send the deserted Sakuntala to Kanva's hermitage. How could he? You remember the earlier scene, when father and daughter so tearfully part. Sakuntala wistfully asks, "Father, when shall I see again this Ashram?". The father replies,

भूत्वा चिराय चतुरन्तमहीसपत्नी

दौष्यन्तिमप्रतिरथं तनयं निवेश्य ।

भर्त्रा तदर्पितकुटुम्बभरेण सार्धं

शान्ते करिष्यसि पदं पुनराश्रमेऽस्मिन् ॥

"My darling, you will assuredly come here with your husband in due time, after having reigned long with him as King and Queen and after your husband had thrown the burden of the land on your son, who would be without a peer." Can these words be belied?

We get a complete picture of the state of Sakuntala only when Dushyanta sees her at the hermitage of Maricha. The king exclaims—

वसने परिधूसरे वसाना नियमक्षाममुखी धृतैकवेणी ।

अतिनिष्करुणस्य शुद्धशीला मम दीर्घं विरहव्रतं वहन्ती ॥

The picture is that of a lady engaged in severe penance with matted lock and dusty garment. This ocular proof of Sakuntala's constancy should have gladdened the sorely tried heart of Dushyanta. You remember that when Hanuman sees Sita in the Asokavana, giving proof in her person of her unswerving loyalty to Rama, he exclaims that Rama should see her in that state.

इमां तु शीलसम्पन्नां द्रष्टुमर्हति राघवः ।

Alas, Rama did not have the good fortune that Dushyanta had ! I wish to digress here a little. Hanuman had heard about the birth of Sita from the furrow. Perhaps it made no impression

on him at first. But as he saw the golden-hued Sita covered with dust and sitting on the earth, he could fancy her really rising out of the ploughed field.

इयं सा धर्मशीलस्य मैथिलस्य महात्मनः ।

सुता जनकराजस्य सीता भर्तृद्वद्रता ॥

उत्थिता मेदिनीं भित्वा क्षेत्रे हलमुखक्षते ।

पद्मरेणुनिभैः क्रीणां शुभैः केदारपांसुभिः ॥

With rare skill, Valmiki has chosen this place to dwell upon the mysterious birth of Sita. Kamban, the Tamil Poet also describes this in very felicitous language :

உழுகின்ற கொழு முகத்தின் உதிக்கின்ற கதிரின் ஒளி
பொழிகின்ற பவிமடந்தை உரு வெளிப்பட்டுணப் புணரி
எழுகின்ற தெள்ளமு தோடு எழுந்தவளும், இழிந்தொதுங்கித்
தொழுகின்ற நன்னலத்துப் பெண்ணரசி தோன்றினாள்.

But this description occurs only as a statement of fact in the Balakanda and does not have the marvellous propriety and significance of Valmiki's description. While on the subject of of beauty blossoming in the dust or rising out of the waves, let me recall this description by Charles Morgan of a fair woman entering a hall: "The darkly gleaming face of the oak chest in the hall was an instant surprised by her whiteness; A convex mirror acknowledged her, a plane of sunlight in the open door threw back her shadow as she advanced and then let her go".

Turning again to Dushyanta, sorrow has changed his appearance so much that at first Sakuntala fails to recognise him. Dushyanta feels that this is a just return for his failure to recognise her previously at court. He compares himself to one who failed to recognise an elephant when it stood before him; but on seeing its footsteps after it had passed away concludes that it should have been an elephant indeed. What a beautiful and apt simile!

I should like to refer here also to that passage where Dushyanta sees his own son at play and envies the lot of those that can fondle their children:—

आलक्ष्यदन्तमुकुलाननिमित्तहासै-

रव्यक्तवणोरमणीयवचःप्रवृत्तीन् ।

अङ्गाश्रयप्रणयिनस्तनयान्वहन्तो

धन्यास्तदङ्गरजसा मलिनीभवन्ति

Vedanta Desika also speaks of

आस्त्राविलेक्षणमनुक्षणमन्दहासम् गोपालडिम्भवपुष्पम् ।

Bhavabhuti puts similar sentiments in the mouth of Janaka as he laments over the fate of Sita and recalls her childhood.

अनियतरुदिनस्मितं विराजत्कतिपयकोमलदन्तकुङ्कुमलाग्रम् ।

वदनकमलकं शिशोः स्मरामि स्खलदसमञ्जसमञ्जु जल्पितं ते ॥

It is also remarkable how even a modern writer like John Galsworthy hits off the same idea in his Forsyte Saga:—

“Old Jolyon turned to the round little limbs, so reckless that they wanted care, to the small round face so indescribably solemn or bright, to the treble tongue and the shrill choking laughter, to the insistent tugging hands and the feel of a small body against his legs.....” Of course, you will recall here the similar sentiments expressed by Tiruvalluvar.

1. குழலினிது யாழினிது என்பர்தம் மக்கள் |
மழலைச் சொற்கேளாதவர் ||
2. மக்கள் மெய்திண்டல் உடற்கின்ப மற்றவர்
சொற்கேட்டலின்பம் செவிக்கு
3. அமிழ்தினு மாற்ற வினிகே தம்மக்கள்
சிறுகையளவிய கூழ் ||.

But the context in which Kalidasa has given expression to the charm that is in a child makes it something unique. The beauty of his last line remained unparalleled till Kulasekara-zhwar sang his ‘Devaki’s lament’:

தண்ணந்தாமரைக்கண்ணனே ! கண்ணா !
தவழந்தெழுந்து தளர்த்ததோர் கடையால்
மண்ணில் செம்பொடியாடிவந்து எத்தன்
மார்பில் மண்ணிடப்பெற்றிலேன், அந்தோ !
வண்ணச்செஞ்சிறுகைவிரலனைத்தும்
வாரிவாய்க்கொண்ட அடிசிலின்மிச்சில்
உண்ணப்பெற்றிலேன் ஓ ! கொடுவியேன்
என்னை என் செய்யப்பெற்றது, எம்மோயே !

I crave your indulgence to refer also in this connection to the extraordinary tenderness of Janaka to his daughter as suggested in the following passage of Bhavabuti;

हा वत्से,

नूनं त्वया परिभवं च वनं च घोरं

तां च व्यथां प्रसवकालकृतामवाप्य ।

क्रव्याद्गणेषु परितः परिवारयत्सु

संत्रस्तया शरणमित्यसकृत्स्मृतोऽस्मि ॥

“My child,

Disgraced, left alone in the jungle and surrounded by wild animals, when thou didst get the pangs of labour, then wouldst assuredly have called on *me* often and often for protection”.

At times of great pain and danger, a woman would naturally cry “Amma”. But Sita was a motherless child and she was not used to call on her “Amma”. So the poet suggests so beautifully, that even in her labour pains, Sita would have cried “Appa”.

One other point. A hermit lady sees Sakuntala's son and Dushyanta standing close and remarks on the resemblance in their features. Even then, the truth does not dawn on the cautious Dushyanta. As against this, we see in the Uttara Rama Charita, Rama himself tracing the features of his beloved on the faces of Lava and Kusa. “Beautiful through the clear white colour of the teeth, the formation of the lips is the same as Janaki's. The curve of the ear is the same. The eyes are no doubt reddish blue, but the attractiveness is the same”.

शुक्लाच्छदन्तच्छविमुन्दरेयं

सैवोष्ठमुद्रा स च कर्णपाशः ।

नेत्रे पुनर्यद्यपि रक्तनीले

तथापि सौभाग्यगुणः स एव ॥

Both Kalidasa's Sakuntalam and Bhavabuti's Uttara Rama Charita are marvellous creations. In keeping with his message of austere union, Kalidasa preserves throughout a sense of restraint, dignity and suggestiveness with an undercurrent of tenderness. Bhavabhuti on the other hand makes the Karuna rasa his dominant motif, and is therefore more effusive. It would pay us to compare and contrast these two Mahakavis

with one another and with other great poets of the world, but I have no leave now to try your patience further. I conclude with Kalidasa's prayer—

प्रवर्ततां प्रकृतिहिताय पार्थिवः

सरस्वती श्रुतमहतां महीयताम् ॥

Possibly, this was the prayer recited by Sir S. Radhakrishnan the other day at Moscow. Any way, it is in effect the same as the following traditional prayer:—

स्वस्ति प्रजाभ्यः परिपालयन्तां

न्याय्येन मार्गेण महीं महीशाः ।

गोब्राह्मणेभ्यः शुभमस्तु नित्यं

लोकाः समस्ताः सुखिनो भवन्तु ॥

THE DATE OF THE YOGAVĀSISŪTHA¹

BY

DR. V. RAGHAVAN

Contrary to the views of scholars like Haraprasad Sastri, Winternitz, Sivaprasad Bhattacharya and P. C. Diwanji, Dr. B. L. Atreya held in his Thesis "The Philosophy of Yogavāsistha", (1936), that the Yogāvāsistha was a pre-Śaṅkara work; placing it between Kālidāsa and Bhartṛhari, he contended that it had influenced Gauḍapāda, Bhartṛhari, Śaṅkara and Sureśvara. In the *Journal of Oriental Research*, Madras, (April-June 1936, XIII, ii, pp. 100-128), I re-opened the question of the date of the Yogavāsistha and showed, after a detailed examination of the text, that the work available in the Nirṇaya Sagara Edition in two volumes, which formed the basis of Dr. Atreya's study also, was to be placed between the 11th and the middle of the 13th centuries.

Swami Bhumanand of Kalipur Asram, Assam, sent me a reply (the substance of which I got published in the *Journal of Oriental Research*, Madras, XIII, iv, pp. 345-6) in which he tried to support Dr. Atreya's pre-Śaṅkara theory; the full paper of the Swamiji was submitted to the Tirupathi Session of this Conference, 1940, and separately printed and circulated with Dr. Atreya's Foreword. Recently the Swamiji presented a similar paper on the priority of the Yogavāsistha to Śaṅkara to the Darbhanga Session of the Conference; this, printed along with the previous paper, has also been circulated.

In this paper of mine I propose to examine the evidences cited by the Swamiji in support of the pre-Śaṅkara theory; this reply, I feel, is necessary, as the Swamiji has reverted to the subject.

On p. 3 of his latest pamphlet, the Swamiji says, in the first paper, that the language, mode of composition and style of the Yogavāsistha would convince the reader of its priority to Śaṅkara. I invite the Swamiji's attention to some evidence in this line that I have adduced in foot-notes (d) and (e) on p. 123 of my article in the *Journal of Oriental Research*, Madras, which clearly points to a post-Śaṅkara date.

1. Paper submitted to the Religion and Philosophy Section of the 15th Session of the All-India Oriental Conference, Bombay.

The Swamiji then says [point (b) on p. 4] that while Śaṅkara's terminology has been used by all post-Śaṅkara writers, the Yogavāsiṣṭha does not use it anywhere. On this point, I invite the Swamiji's attention to the ideas and expressions of Śaṅkara found in the Yogavāsiṣṭha that I have set forth on pp. 118-121 of my above-mentioned article.

The argument of alleged difference of approach and emphasis between Śaṅkara and Yogavāsiṣṭha that Dr. Atreya speaks of in his thesis and the Swamiji re-iterates in his article (pp. 4—6) has been met by me in the same article referred to above. Even if this difference is real or substantial, it would hardly be evidence for chronology.

Then comes the main argument of the Swamiji that Śaṅkara's works, major and minor, quote from and refer to the Yogavāsiṣṭha. A number of parallel passages between the Yogavāsiṣṭha and the minor works of Śaṅkara were pointed out by Dr. Atreya; I pointed out more. The Swamiji adds some more. While Atreya and the Swamiji hold that Śaṅkara is the borrower, I hold that the Yogavāsiṣṭha is the borrower. Before we go to that question, let us see the quotations and the parallels collected by the Swamiji, particularly the additional ones he has given in his more recent paper.

On pp. 17-19, the Swamiji cites seven passages from the Yogavāsiṣṭha as being echoed or reproduced in a minor work of Śaṅkarācārya, the Prabodhasudhākara. I have pointed out in the *Adyar Library Bulletin*, Vol. I, Pt. 1, Mss. Notes pp. 43-44, and it is also well-known, that the Prabodhasudhākara, wrongly printed among the minor works of Śaṅkara, is a work of the astronomer-poet Daivajña Sūrya Paṇḍita; not only many manuscripts proclaim this, but Sūrya Paṇḍita himself expressly mentions it as a work of his in his Sūrya-prakāśa Bijavyākhyā (India Office Ms. 2823) and his Līlāvativyākhyā, the Gaṇitāmṛtakūpikā.

Regarding parallels found in other works of Śaṅkara, minor or major, the question of the mutual chronology between the Yogavāsiṣṭha and Śaṅkara can be settled only by other evidence; in this regard, I have shown in my paper how the Yogavāsiṣṭha has many indisputable borrowings from such writers like Ānandavardhana, Rājaśekhara and Abhinanda, author of the Rāmācarita, all of which would establish the post-Śaṅkara date of the Yogavāsiṣṭha. One cannot shut his

eyes to sixteen passages of whole verses and parts thereof belonging to the last mentioned source, the *Rāmacarita* of Abhinanda, c. 900 A. D., incorporated into *Yogavāsiṣṭha*, VI-a. 128. The Swamiji has evidently not seen my article in full. It is therefore the *Yogavāsiṣṭha* which incorporates within itself whole passages and texts of so many writers that has borrowed from Śaṅkara.

Three evidences adduced by the Swamiji which I have left over for consideration at the end are of a different kind, as they are held to be direct and express references in Śaṅkara's works to Vasiṣṭha and his *Yogavāsiṣṭha*. First, in explaining *Gitā* XIII. 4 ऋषिभिर्वहुधा गीतम्, Śaṅkara in his *Bhāṣya* says, ऋषिभिः वसिष्ठादिभिः. The Swamiji says "This is undoubtedly a reference to *Yogavāsiṣṭha*, as there is no other philosophical work of Vasiṣṭha." Now, a reading of the *Bhāṣya* on the whole verse *Gitā* XIII. 4 would show that to Śaṅkara, who explains the word *Brahma-sūtra-pada* here as the words of the *Upaniṣads* which indicate the Brahman, *Brahma-sūcaka*, the very idea of taking the verse as referring to any works like the *Yogavāsiṣṭha* or the *Brahma-Sūtras* of Bādarāyaṇa is repugnant. All that Śaṅkara would have meant by Vasiṣṭha here is to give the name of a renowned Vedic Ṛṣi.

Second, there are a few verses quoted from a *Vāsiṣṭha Yoga Śāstra* in the commentary on the *Śvetāśvatara Upaniṣad* ascribed to Śaṅkara under Mantra 8, ch. 1. Whether these verses occur in the *Yogavāsiṣṭha* and where have not been pointed out. As the Swamiji himself has noted in his first paper, scholars do not accept the *Śvetāśvatara Bhāṣya* as a genuine work of Ādi Śaṅkara. The prolix manner in which quotations are made and names like *Gauḍapāda* are mentioned here is quite unlike that of Śaṅkara.¹ To prove a contentious problem, evidence from a controversial quarter is to be avoided.

Third, the Swamiji makes a reference to two citations under the heading तथा चाह भगवान् वसिष्ठः and तथा चाह वसिष्ठः found in the *Bhāṣya* on the *Sanat-sujātiya* (Ch. I, verses 15, 31). The second of these is a

1. See also Ashutosh Mukherji *Silver Jubilee* Vol. III, *Orientalia*, pt. 2, pp. 102-3, Vidhusekhara Bhattacharya on Śaṅkara's commentaries on the *Upaniṣads*.

quotation from the *Vasiṣṭha Smṛti*, same as the quotation from *Vasiṣṭha's Smṛti* in Śaṅkara's *Brahma Sūtra Bhāṣya*, 3. iv. 50 without the third line and the additional prose bit at the end. Regarding the first, it is very difficult to say anything. The Swamiji has not shown where it occurs in the *Yogavāsiṣṭha*. It may be, like the latter quotation, from the *Vasiṣṭha Smṛti*. Unfortunately the text of the *Vasiṣṭha Smṛti* is not in a fixed form; of the two verses and the prose bit quoted from it by Śaṅkara under *Brahma Sūtra*, 3. iv. 50, the first verse and the prose bit are found in the available editions of the *Vasiṣṭha Smṛti*, M. N. Dutt's *Dharma Sastra Texts Vol. I*, Ānandāśrama 48, and Dr. Rev. A. A. Führer's edition in the Bombay D. P. I. Publications; in the *Sanatsujātīya Bhāṣya*, I. 31, this *Vasiṣṭha Smṛti* quotation occurs without the first line of the second verse, and Führer notes at the end of his edition some *Vasiṣṭha* quotations not found in the manuscripts of the *Smṛti*.

Even if this verse cited as of Bhagavān *Vasiṣṭha* is not in some version of the *Vasiṣṭha Smṛti* and is to be traced to the *Yogavāsiṣṭha*, this would prove the priority of the *Yogavāsiṣṭha* to Śaṅkara, only if the *Sanatsujātīya Bhāṣya* is accepted by scholars as a genuine work of Ādi Śaṅkara. The *Sanatsujātīya bhāṣya*, *pace* the reference in the *Mādhaviya Śaṅkaravijaya* cited by the Swamiji, sails however on the same boat as the *Svetāśvataropaniṣadbhāṣya*; the nature of the quotations and the references in it, which include two from a work called the *Nāmamahodadhī* (I. 16, and II. 16) would indicate an author different from and later than Ādi Śaṅkara.

A NOTE ON NĀSATYAU AND DASRAU

BY

SRI K. BALASUBRAHMANYA IYER

In a brief article on the semantic history of the words Nāsatyau and Dasrau, in the *Journal of Oriental Research*, Madras, Vol. 15, pp. 18-20, Dr. P. S. Subrahmanya Sastri, formerly Head of the Department of Sanskrit, Annamalai University, discusses the change of connotation of the words 'Nāsatyau' and 'Dasrau', at the present time from what it was during the time of the author of the Anukramaṇī. Then, the word 'Nāsatya' was the name of one of the Aśvinī devatās and 'Dasra' the name of the other. In this connection, it is interesting to note the sense in which the words 'Nāsatya' and 'Dasra' have been used in the Śrīmad Bhāgavata. In the Śrīmad Bhāgavata. II. ii., we find a description of the Viśvarūpa Upāsana of the Lord. The Upāsaka is directed to meditate upon the whole Universe as the body of the Lord. The many devatās like the Sun, Moon etc., are said to represent the various limbs and parts of the human body. It is said here in verse 29 that the two Aśvinī devatās represent the two cavities of the nose. One of the two Aśvinī devatās is said to be Nāsatya and the other Dasra. It is very clear from the mention of the words 'Nāsatya' and 'Dasra' in this connection that the author of the Śrīmad Bhāgavata has in mind the original connotation of the two words representing each of the pair known as the Aśvinī Devatās. Śrīmad Bhāgavata adopts the vedic connotations of words and gives a preference to them in the use of words in classic Sanskrit. This we find as the characteristic of the Bhāgavata in many places. Hence this reference from Bhāgavata is valuable as supporting the point mentioned by Dr. P. S. Subrahmanya Sastri in his article.

इन्द्रादयो बाहव आहुरुक्ताः कर्णौ दिशः श्रोत्रममुष्य शब्दः ।

नासत्यदस्त्रौ परमस्य नासे घ्राणोऽस्य गन्धो मुखमग्निरिन्द्रः ॥

Śrīmad Bhāgavata, II-2-29.

In the description of the Lord's Viśvarūpa, the Vishnu Purana also mentions in I. v. 57 the two names 'Nasatya' and 'Dasra' separately for the two Aśvinī Devatās.

एते वयं वृत्ररिपुस्तथायम् नासत्यदस्त्रौ वरुणस्तथैव ।

MONKEYS AND SERPENTS IN THE EPICS

BY

T. R. VENKATARAMA SASTRI

I have often wondered, as many another student of our great epics, the *Ramayana* and the *Mahabharata*, must have done, whether the monkeys in the *Ramayana* and the Nagas or Serpents or Uragas or Pannagas in both epics were mere animals or a people whom their indubitably human associates treated as men of inferior civilization, as lesser breeds without the law, who had or were given animal names but who were not incapable of social commerce with human beings. A friend well-read in the epics with a well-cultivated historical sense tells me that it is a futile question, that there were never any tailed beings or reptiles with power of speech and *kamarupis*, capable at will of taking the shape of human beings, that they were only the creations of the poet's imagination. They were represented at once as less and more than human. If that view is right *cadit quaestio*. But that view goes a great way to dismiss the war against Ravana as mythical. The *sakhya* with Sugriva is so essential to the recovery of Sita, that a Sarga is devoted to रामः त्वां शरणं गतः addressed to Sugriva, though Rama had previously dealt single-handed with *Khara's* fourteen thousand. I have, however, the feeling which I advance, not without diffidence, that they were human beings whose help Rama and Lakshmana begged for and got but whom notwithstanding great affection and intimacy, they treated or regarded as inferior breeds of men.

To take the *Ramayana* first. In Balakanda, sarga 17, the gods are asked to create beings to assist Vishnu when he comes down as Rama, in his war with Ravana. सृजध्वं कामरूपिणः. *sṛjadhvam kamarupinah*. Brahma had already created Jambavan. Now Indra begets Vāli; Sūrya Sugriva, Vāyu Hanumān, etc., to name only three prominent ones. Bṛhaspati, Varuna and the Asvins beget other monkeys. The word *kamarupinah* at once removes them from the category of mere animals. Besides, they speak a language and some of them are deemed very learned. They have a kingdom with a king, who has a wise wife and a son and a brother, with whose wife he is charged

with living in adultery. That is Rama's apparent justification for killing him, though he adds a contradictory justification that he is a mere animal not entitled to the privileges of civilized warfare. They could be hunted as animals and killing Vali from a covert is not reprehensible. If then he is taken as an animal literally, what becomes of the statements that he has a wife and a son and brother and that he is living in adultery. Neither adultery nor incest can be charged against animals and both charges are levelled against Vāli.

When Kabandha recommends an alliance with Sugrīva as the only means of recovering Sītā, he describes Sugrīva as Ātmavān, Vinīta, Dhṛtimān, Matimān etc., qualities inapplicable to mere animals.

When later Hanumān meets the brothers *as the sachiva or minister* of Sugriva, Rama expresses his admiration of the monkey by saying that there was not one *apaśabda* in the course of a long conversation and that he must therefore be well-versed in the R̥gveda and Yajurveda and also in Samskrit grammar. By the way it should be added that Hanumān is said to be the predestined successor of Brahma for the next Kalpa.

Vāli is said to be performing his *sandhyā* devotions when Ravana, with his insatiable thirst to offer fight to every powerful warrior or potentate of the three worlds, sought to seize him from behind. What sort of *sandhyā* devotion a monkey can perform I cannot conceive. When he dies, obsequial rites are performed. Who has heard of obsequies for a dead animal? So for about Kapis.

As to Nagas. Naga-Kanyakās are said to have been carried away by Ravana and all that they do is to bemoan their fate and set up loud wails and though *kāmarupinīs* they make no attempt to escape in their true Nāga shape as Takshaka did when Uttanka pursued him. These are mentioned along with Yakshas and Gandharvas and Rakshasas in the same compound words, suggesting that they belong to the same category of beings. There is reference to Yakshas, Kinnaras and Kimpurushas and Gandharvas as in part divine.

Now, turning to the Mahābhārata, things are even clearer. There are no Kapis in the Mahābhārata except for Hanumān who meets Bhīma in the Vanaparva. Mahābhārata deals with the north while Ramayana primarily deals with

South India. Janamejaya accepts a Sarpi's son Somasravas as a *purohita*. The great Astika was the son of a Sarpa princess, sister of Vasuki. Arjuna married a Nagi and had a son by her. The sons of Naga women could rank as high-class Brahmins as were Janamejaya's *purohita*, Somasravas, and Astika. They could be great warriors like Arjuna's son, Irāvān. Those were days when the father probably determined the function of the son and *Bijād yonir gariyasi* (बीजाद्योनिर्गरायसी) had not yet become the established doctrine. Somasravas, Astika and Irāvān cannot be dismissed from the category of human beings.

Incidentally I may comment here on a recent suggestion that Śrutasravas was one and the same person as Jaratkāru and that Astika was the same as Somasravas and he was chosen as *purohita* by Janamejaya for curing his brothers of the dogbite which the curse of devasuni is conceived to be. To me it appears to be a misunderstanding of the opening chapters of the Mahabharata. All the episodes narrated, seemingly irrelevant and rambling, have a bearing on the Sarpa-Sattra and are narrated as preliminary to the recital of the Mahabharata by Vaisampayana at the Sattra.

The long episode of Uttanka is to start in the mind of Janamejaya the idea of a Sarpa sacrifice, and four other episodes are to lead to the unfinished close of the Sarpa Sattra namely

The curse of Devasuni that an unexpected impediment will overtake their enterprise, which vexed Janamejaya is the first. The acceptance as *purohita* of Sarpi's son, with presumable Sarpa sympathies, and in addition with an *upāṁśu vrata* which compelled in advance the granting of Astika's request for the boon is the second. The pre-destined birth of Astika to save his uncle's tribe from extinction as the result of Kadru's curse is the third. The prognostication of the mason who constructed the vedi for the Sattra that the Sattra would end unfinished is the fourth.

I may also notice the controversy over the point whether the Sarpa Sattra was a sacrificial ceremony or really a holocaust of human victims by a conqueror. I consider it a holocaust of enemy victims. I will ask those who take an opposite view to consider the following points :—

1. Is the conquest of Takshasila referred to in I. 3. 20. Mahabharata, an event with no connection with the Sarpa-Sattra story? What is its relevancy?

2. Why was the Sattra performed in Takshasila and not in Hastinapura where the Mantras, if they are sacred hymns, having a magically compelling effect on the victims, will have been as efficacious as at Takshasila?

3. Indra is one of the gods to be propitiated at a sacrifice but at this Sattra he was threatened with the same fate as the Nagas if he persisted in protecting Takshaka, and lastly,

4. The history of Takshaka—Arjuna feud in the Mahabharata as narrated below.

Takshaka was originally living with his family in the Khandava forest. During the absence of Takshaka, Arjuna set fire to the forest and killed Takshaka's wife, and his son barely made his escape with the help of Indra. Presumably Takshaka killed Arjuna's grandson and successor to the Pandavas and bribed off Kasyapa who could have revived the king. Parikshit's son and successor conquers Takshasila and attempts to kill all his serpent enemies. I do not say Takshaka founded Takshasila; but he lived on the banks of the *Vipaśa* nearby according to the Vanaparva. It is a continuous feud between Takshaka and Arjuna's family. It is surprising that Indra, who is the reputed father of Arjuna, is on the side of Takshaka in the *Khāṇḍavadāhana* and in the Sarpa Sattra.

I have a faint recollection of having heard Dr. Rabindra Nath Tagore say that in the Sarpa Sattra story lay concealed a tragic event in the early history of India.

Now, to return to our original question, there are only three views possible :—

- (1) that these are animals,
- (2) that they are groups of men, or
- (3) that they are only creatures of the poet's imagination—invested with animal natures but having extra-ordinary powers.

The first view can be dismissed at once because these beings speak a language or languages and are credited with all the indicia of human beings and are held morally responsible for their conduct.

The second is what I believe to be correct and submit for consideration.

The third is only epic exaggeration. It may seem blasphemous, but it seems to me epic exaggeration to say that Rama seized the corpse of Dundubhi with his toes and threw it ten Yojanas, that he pierced seven sāla trees with an arrow aimed at them and that Hanuman brought away the top of a hill in order to make the unknown herbs available for Rama and Lakshmana. That they were exceptionally strong is intended to be conveyed but that these feats were performed is only the poet's way of saying that Sugriva was greatly impressed with his prowess.

I may add that in the Tandya Brahmana I came upon a reference to Sarpa Sattra but it happens to be a Sattra by the Sarpas as Yajamānas with Dhṛtarashtra Airāvata as Brahma, Takshaka Vaiśāleya as Brāhmaṇacchamsi and Janamejaya Ārbuda as Grāvastut. Obviously they are all Nagas performing Sattra as Yajamānas. What light it throws on a Sattra in which the serpents were victims, I cannot say. But one would infer that as Yajamānas in a Sattra they must be men making the same sacrifice as the Aryans with the same Rtviks. But the same passage refers to the casting off sloughs by serpents indicating that it is perhaps an *arthavāda* in praise of the Sattra.

Sayana's introduction is "Atha pratishthā-sāadhanam sarpaṇām Sattram āha"

The performance is thus praised—

etena vai sarpā eshu lokeshu pratyatishthan;
eteshu lokeshu pratitishthanti
ya etad upayanti.

but even this passage refers to their character as reptiles by referring to their casting of sloughs like serpents.

etena sarpā apamṛtyum ajayan; apamṛtyum
jayanti ya etad upayanti. Tasmāt te
hitva tvacam

Janamejaya Parikshita is also referred to as a king who has his capital as Āsandivant and whose Aśvamedha was performed by Indrota Daivāpi or Tura Kāvasheya, as differently stated in Aitareya and in Śatapatha Brahmanas.

I may also refer to Sarpas as devatās of Āślesha and to the well-known fact that Ananta was a close associate of Vishnu even as Lakshmana was of Rama.

Now, I should like to hear what view others take and why.

THE KUPPUSWAMI SASTRI RESEARCH INSTITUTE

A meeting of the Kuppuswami Sastri Research Institute was held on Monday the 19th December, 1949, at the premises of the Institute, Sri Chandrasekharendra Sarasvati Mandapa, Sanskrit College, Mylapore, Madras, when Prof. D. S. Sarma read a paper on "The Background of the Lalitasahasranama".

Sri Swami Kailasanandaji, President, Ramakrishna Mission, Madras, presided.

Prof. Sarma dealt with the Devi cult and the place occupied by the Lalitasahasranama in its literature and gave an appreciation of the work from the historical, devotional and literary points of view.

Citing the experience of Sri Ramakrishna Paramahansa, the President pointed out the significance and special appeal of Mother-worship.

BOOK REVIEWS

NEW CATALOGUS CATALOGORUM. An Alphabetical Register of Sanskrit and Allied Works and Authors. Dr. V. Raghavan, Madras University, Vol. I. A-अ. 1949; p. xxxvi + 380 in 4 (Madras Univers. Ser. no. 18). Rs. 25.

Here at last is the beginning of that long looked-for undertaking, long since promised. Aufrecht's work, which is the basis of the present work, was brought out some fifty years ago; it is now outdated by the ever growing number of new discoveries. These discoveries have added to the identifiable authors and texts, and increased tenfold the available manuscripts; at the same time it has facilitated in innumerable instances the fixing of precise dates and the correct attribution of references, as well as authenticating the texts.

Begun in 1935, under the direction of Prof. S. Kuppuswamy Sastri and then of Prof. Kunhan Raja in 1938, it is V. Raghavan, working without a premanent assistant, who is entirely responsible for the work. To bring home the way in which this has slowed down the work, it is only necessary to observe the date of the present volume, which comprises only titles beginning with the letter A and which was ready to go to press in 1943. The delay in publication, for which the war and its consequences were largely responsible, made it necessary to add 22 full pages; it is to be hoped that these additions will appear in another volume, together with even further discoveries, which research and ever increasing sources of information must surely and steadily bring to light.

Thus, compared to Aufrecht's, this work bears witness to the considerable increase in production (some 12,000 titles here are equivalent to the 2,000 titles of works and authors, including commentaries, in the earlier work). It is of course true that Dr. Raghavan had the happy inspiration of adding the Buddhist and Jaina literature, which had been omitted by his predecessor. On the other hand he has planned his work on a much larger scale, indexing, author by author, the information necessary to date and identify them, and to assist in proving or disproving the authenticity of their works. In the considerable and erudite literary produc-

tion we owe to Dr. Raghavan, a certain number of articles are known to be devoted to this type of problem; the Poona indianist, P. K. Gode, was zealous himself in this very domain. It is one of the necessary tasks of the literary indology, though hardly practised in Europe, to obtain in this province an exactitude and precision, which frequently result in new developments, or corrections. In consulting this catalogue it will be noticed that, for certain well known authors as well as for the more obscure, Dr. Raghavan gives extremely full information, the matter being condensed into short monographs. Amongst well known authors may be cited Anubhūti-svarūpa, Annambhaṭṭa, Appayadīkṣita (whose work is carefully distinguished from some fifteen authors bearing the same name, besides Appaya, Appayācārya, Appayārya, etc.); of the less well known the following may be mentioned, Aghoraśivācārya, Abhinanda, Ammālārya, Aṇṇāsāstrin, Agastyapaṇḍita, Ananta-deva. In other cases, on the contrary, as for Aśvaghōṣa, the bibliography given is incomplete, but the "Bibliographie Bouddhique" will easily afford means to fill the gaps. This informaton is so useful, though it will, to some extent, check the progress of the Catalogus, whose inventory part itself is sufficiently overwhelming: 400 catalogues or lists were consulted (against 76 in Aufrecht's book). This does not take into account the special studies and particular descriptions of various manuscripts, etc.

Its rapid, or at least more rapid completion, is of great importance to Indianists. The Univerisity of Madras should give Dr. Raghavan the means to enable him to work: namely, devoted and competent assistants, and the sending of missions to various parts of the territory, in which a hitherto unknown collection is reported. At the same time as this compilation is proceeding, measures should be taken without delay for the preservation of manuscripts, by the provincial authorities, not to mention the Central Government. Deterioration, loss, and the gathering in anonymous collections, are risks which compromise the survival of literary treasure.

It is obvious that Dr. Raghavan cannot continue this gigantic work alone. It seems to me that the great Madras University, which has done so much in the past for Sanskrit studies, should hasten the completion of this magnum opus by assuring satisfactory conditions.

LOUIS RENOU.

THE ESSENTIALS OF INDIAN PHILOSOPHY by Prof. M. Hiriyanna, M.A. George Allen & Unwin Ltd., London, 1949. 12 s. 6 d.

Advanced students of Indian Philosophy, particularly of Indian darśanas, owe a deep debt of gratitude to Prof. M. Hiriyanna of Mysore, for his valuable work "Outlines of Indian Philosophy", which contains a critical study of the orthodox and heterodox systems of Indian Philosophy. The book under review is an abridgement of this larger work and aims to give a simpler and shorter account of the subject, chiefly for the purpose of the general reader.

The book is in eight chapters. Chapter I deals with Vedic religion and philosophy which is mainly based on the three sections of the Vedas viz., the karmakāṇḍa, the upāśanākāṇḍa and the jñānakāṇḍa, all of which belong to pre-Buddhistic age. It also contains a study of three main currents of thought in the Vedic hymns, monotheism, monism and ritualism; and the philosophy of the Upaniṣads representing the culmination in the monistic and absolutistic philosophy.

Chapter II treats of the transition to the systems as based on the Upaniṣads, the Epics and a few Purāṇas and Āgamas. It traces the origin of Śaivism and Vaiṣṇavism on the basis of the conception of the Trinity of Gods (Brahma, the creator, Viṣṇu, the preserver, and Śiva, the destroyer), as well as the development of the six non-Vedic heterodox systems—nāstika-darśanas—and the six orthodox systems—āstika-darśanas. It also gives a vivid account of the points of agreement and disagreement among the systems as chiefly lying in their conceptions of the nature and number of pramāṇas and the nature of knowledge. Most of the systems explain the karma doctrine which has tremendous influence on the life of the Indians. The theory of transmigration is a necessary corollary to the doctrine of karma.

Chapter III briefly deals with the non-Vedic schools—Materialism (of the Cārvākas), Jainism and Buddhism. The svabhāva-vāda is spoken to be the chief doctrine of the Cārvāka system. It admits of only one pramāṇa, namely pratyakṣa. It does not believe in any spiritual value; nor does it accept the existence of an eternal soul different from the body which is described as a unique combination of the four elements

earth, water, fire and air. Jainism distinguishes Jīva from ajīva, the animate from the inanimate and recognises the individual self as an eternal substance though it is capable of adjusting its size to the body in which it happens to be housed. Knowledge is its very essence. It believes in transmigration and the doctrine of karma. It also believes in the practice of severe asceticism like that of non-violence (ahimsā). The goal of life is to restore the soul to its pristine purity when it attains omniscience, infinite knowledge, infinite peace and power. Right faith, right knowledge and right conduct are the 'three jewels'—tri-ratna. 'Pristine Buddhism represents a new explanation, not against but within Brahminism'. 'Buddha's teaching was a protest against ritualism that in one sense had given rise to the Upaniṣadic doctrine itself.' Just as the Upaniṣads lay down a course of discipline by Yoga for the self becoming Brahman, Buddha also emphasizes the practice of dharma which signifies perfect conduct or godly living. In this connection the author gives a brief survey of the chief teaching of the Pali Buddhistic literature, namely the Four noble Truths, which formed the subject matter of the very first sermon of Buddha delivered at Benares. The four Truths are: (1) Life is evil, (2) Ignorance is the source of evil, (3) Evil can be overcome, and, (4) Right knowledge is the means of removing evil. Then the growth of Buddhism into two schools, Hīnayāna and Mahāyāna, in later years not only in India but in other countries like China and Japan with their doctrinal agreements and disagreements is vividly described.

Chapter IV deals with the Nyāya-Vaiśeṣika systems which accept Vedic authority on supernormal values like dharma and mokṣa. They are realistic in the sense that they believe in the existence and reality of the external world. As regards the nature of ultimate reality, they maintain that they are many and so they are known as pluralistic in contrast with the monistic doctrines. The pluralistic view is described under two main heads—nature and spirit. Nature comprises matter, time and space; matter again, is subdivided into five elements, earth, water, fire, air and ether; the spirit is divided into self (ātman) and mind. They are called ārambha-vādins and asatkārya-vādins in that they believe that effect is a new entity and is newly produced by its causes, atoms and others. The cosmological scheme that these systems postulate necessitate the acceptance of God—paramātman—as the all-knowing being

who being the efficient cause disposes the atoms in the manner required for the emergence of this phenomenal world. In this connection the author gives a short but vivid account of the other categories—quality, action, generality, particularity (*viśeṣa*), eternal relation (*samavāya*) and non-existence. The Nyāya-Vaiśeṣika systems accept the nature of the goal of life as absolute freedom from worldly misery. When the self becomes subject to both pain and pleasure it has *samsāra* and when it is completely relieved of it is liberated finally. The negative aspect of liberation together with the ultimate means to achieve it is discussed by our author in a separate section.

Chapter V gives an account of the Sāṅkhya-Yoga systems which accept both matter and spirit as ultimately real and the plurality of selves. The Sāṅkhya system traces the whole of physical world to a single source, *Prakṛti*. It believes in the theory of evolution—*pariṇāmavāda* and *satkāryavāda*—that the effect ever exists in its cause and it is only a transformation of its cause. The *Prakṛti* is a composite form of three *guṇas*, *sattva*, *rajas* and *tamas*, which are in a state of equilibrium in *Prakṛti* until it begins to differentiate itself; and the diversity of the things that successively spring into being form it is due to the diversity in the proportion in which the *guṇas* enter into their make-up in the process of evolution. From *Prakṛti* emerges intellect, which gives rise to egoism—*ahaṁkāra*. From egoism emerge two groups of principles, one with aids to conscious life—*manas*, the five sensory organs and the five organs of action; while the other forming the basis of the objective world, the five subtle and gross elements. The Sāṅkhya-Yoga systems admit three *pramāṇas*—perception, inference and verbal testimony including the Vedas. Its conception of liberation is *kaivalya*—aloofness or escape from *prakṛti*. Its means is self-discipline through self-detachment by the practice of Yoga. The Sāṅkhya system does not believe in the existence of God, the supreme force while the Yoga system accepts Him. The Yoga system concentrates on the details of self-discipline which are detailed by our author.

Chapter VI treats of *Pūrvamīmāṃsā*, a system investigating dharma as explained mainly by the *karmakāṇḍa* of the Vedas. It is pluralistic and realistic and accepts only five categories—substance, quality, action, generality and non-existence (according to Kumārila). Under substance, dark-



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ness and sound are added to the well known nine. It accepts 24 qualities (according to Kumārila) with dhvani, prākāṣya and śakti replacing śabda, dharma and adharma. It postulates six pramāṇas (according to Kumārila) adding arthāpatti and anupalabdhi to the well-known four. The doctrine of self-validity of knowledge, the inferableness through jñātātā, its peculiarity to have the self as the knower and the known are a few topics which our author has very clearly elucidated. The conception of ātman, of dharma and adharma and of mokṣa according to Kumārila and Prabhākara has been treated in a separate section.

Chapters VII and VIII deal with Vedānta both absolutistic and theistic. They give a brief account of the monistic philosophy of Śrī Śaṅkara based on Upaniṣads, Gītā and the Brahmasūtras with the later developed doctrines of vivarta-vāda and parināma-vāda. The doctrine of māyā, the conception of Brahman as ultimate reality and the doctrine of oneness of jīva and Brahman and the ultimate release of Individual self from bondages are vividly portrayed by our author. So also the theistic philosophy advocated by Śrī Rāmānuja and Śrī Ānandatīrtha have been separately treated in a chapter, though in his larger work the author has not dealt with Ānandatīrtha's dualistic philosophy.

The book is bound to be a valuable guide to both students and teachers of Indian philosophy. It is written in a simple, clear and unambiguous language and as far as possible, based on the original texts in Sanskrit and Pāli languages. The learned Professor has taken pains to give notes and references and a glossary which are very valuable and add to the value of the work as a reference book.

V. A. RAMASWAMI SASTRI.

TOLKĀPPIYAM
Section III-Poruḷ-atikāram

களவியல்
(iii) Kaḷaviyal

(The chapter on the mutual consent of the lover and the lady-love to marry without the knowledge of the lady's parents.)

89. இன்பமும் பொருளு மறனு மென்றுக்கு
அன் பொடு புணர்ந்த வைந்தினை மருங்கின்
காமக் கூட்டங் காணுங் காலே
மறையோர் தேவத்து மன்ற லெட்டனுள்
துறையமை நல்யாழ்த் துணைமையோ ரியல்பே.

Inṇamum poruḷu m-aṟanu m-enṟāṅku
Aṇṇōṭu puṇarnta v-aiṇṭinai maruṅkiṇ
Kāma-k kūṭṭaṅ kāṇuṅ kālai
Maṟaiyōr tēttu manṟa l-eṭṭaṇuḷ
Tuṟaiyamai nal-yāḷt tuṇaimaiyō r-iyalṭē.

Kaḷavu or *kāmakkūṭṭam*—which falls within the range of the five *tiṇais* connected with reciprocal love and which is the source of pleasure, worldly objects and dharma is, on examination, of the type of the *gāndharva* marriage among the eight kinds of marriage mentioned in the Vēdas.

Note 1.—The eight kinds of marriage are:—*brāhma*, *prājāpatya*, *ārṣa*, *dāiva*, *āsura*, *gāndharva*, *rākṣasa* and *pāiśāca*. In the first five, the father of the bride gives her away to the bridegroom. In the *gāndharva*, the mutual consent of the lover and the lady-love is the deciding factor. This system is sure to exist where girls remain unmarried after puberty. The *svayamvara* also forms a type of *gāndharva*. But such a one does not get the name of *kaḷavu* in Tamil Literature. Hence *kaḷavu* is the mutual consent of the lover and the lady-love to marry without the knowledge of the lady's parents.

Note 2.—*Maṟai* and *maṟaiyōr-tēem* convey the same meaning.

Note 3.—The first line, according to *Nacciṇārkkiniyar*, means “among *inṇam*, *poruḷ* and *aṟaṇ*.”

Between whom does *kaḷavu* happen?

90. ஒன்றே வேறே யென்றிரு பால்வயின்
ஒன்றி யுயர்ந்த பால தாணையின்
ஒத்த கிழவனுக் கிழத்தியுக் காண்ப
மிக்கோ னுயினுக் கடிவரை யின்றே.

Onrē vērē y-enriru pālvayin
Onri y-uyarnta pāl-a t-āṇaiyin
Otta kiḷavan-uṅ kilatti-y-uṅ kāṇpa
Mikkō ṇ-āyinuṅ kaṭi-varai y-inr-ē.

Suitable lover and lady-love belonging to the same region or of different regions come within the view of each other through the direction of the Fate which gradually raises them by making them husband and wife in every birth. It does not matter much even if the lover is of superior order to the lady-love.

Note 1.—The first line, according to *Iḷampūraṇar* means “the fate which either unites or separates them in the life beyond.”

Note. 2. Suitability is decided by birth, heredity, bravery, age, appearance, health, good qualities like gentlemanliness, compassion, etc. This is mentioned in the 25th sūtra of the *Meyppāṭṭiyal*.

What happens when they come within the view of each other?

91. சிறத்துழி யையஞ் சிறத்த தென்ப
இழித்துழி யிழிவே சுட்ட லான.
Cirantuli y-aiyañ ciranta t-enpa
Iḷintuli y-iḷivē cuṭṭa lāṇa.

Doubt about their respective nature is praiseworthy only when both are of superior birth, since the low nature is evident if they are of low pedigree.

Note 1.—Even though this sūtra seems to sanction that both the lover and the lady-love may doubt about the nature of the other, the line.

Aiya-k kiḷavi y-āṭūuvir k-urittē.
in the 42nd sūtra of *Poruḷ-iyal* restricts the application of this sūtra.

Note 1.—The meaning given above belongs to *Nacci-nārkkiniyar*. *Iḷampūraṇar* interprets that doubt may happen

only in the mind of the lover and not in the mind of the lady-love.

If so, the line of the 42nd *sūtra* of *Poruliyal* noted above has to be taken to be the repetition of the contents of this *sūtra*. Hence *Naccinārkkiniyar's* interpretation is sound.

What serves as the means to clear the doubt?

92. வண்டே யிழையே வள்ளி பூவே

கண்ணே உலமர விமைப்பே யச்சமென்று

அன்னவை பிறவு¹ மாக்க ணிகழ

நின்றவை களைபுக் கருவி யென்ப.

Vaṇṭ-ē y-ilai-y ē valli pū-v-ē

Kaṇ ṇ-ē y-alamara l-imaipp-ē y-accam enṇu

Annavai pira-vu m-āṅka nikaḷa

Ninṇavai kaḷaiyūṇ karuvi y-enṇa.

Bee (on the flowers on head), ornaments (worn on the body), creeper-like lines (drawn on breast and shoulders), flowers, physical eyes, bewilderment, winking of the eyes, sense of fear, etc., found on and near her, serve as the instruments to clear the doubt (in the mind of the lover).

Note 1.—These help the lover to determine that the lady was not a divine being, but only a human being.

Which determines their mutual attachment?

93. காட்ட மிரண்டு மறிவுடம் படுத்தற்குக்

கட்டி யுரைக்குக் குறிப்புரை யாகும்.

Nāṭṭa m-iraṇṭu m-ariṇuṭam paṭuttarku-k

Kūṭṭi y-uraiikkūṇ kurippurai y-ākum.

The meeting of the eyes of the two is the evidence to determine that they are mutually attached.

Note 1.—*Naccinārkkiniyar* takes the following as the *anvaya*:—*Arivu uṭampaṭuttarku-nāṭṭam iraṇṭum kūṭṭi uraiikkum, (talaiṇiyin) kurippurai nāṭṭiraṇṭum-ākum*: The meaning of the *sūtra*, according to him, is, "the lover, having determined that she is a human being, expresses through his two eyes his request that she must be a partner to him; her consent is communicated through her two eyes. This interpretation is far-fetched and unnecessary.

When will their eyes meet?

94. குறிப்பே குறித்தது கொள்ளு மாயின்

ஆக்கவை நிகழு மென்மனார் புலவர்.

1. ஆக்கண் (இளம்.) ஆக்கவண் (தச்சு.)

Kurippē kurittatu koḷḷu m-āyin
Āṅkavai nikalū m-eṇmaṇār pulavar.

Learned men say that eyes will meet there only when her mind is prepared to agree to his wish.

Note 1.—According to *Nacṇārkkiniyar*, *avai* refers to *puku-mukam-purital*, etc., mentioned in the three *sūtras* (13-15) of the *Meyppāṭṭiyal*.

Having seen that their eyes met, what does the lover do?

95. பெருமைபு முரணு மாடே மேன.

Perumaiyu m-uraṇu m-āḷḷu mēna?

Consideration of one's own dignity and mental strength are found in man.

Note 1.—From this it is evident that high class men do not allow themselves to be carried away by passion, but they begin to consider whether it behoves their dignity to take the hand of women who allowed their eyes to meet theirs.

What does the lady-love do?

96. ஆச்சமு காணு மடனு முத்துறுதல்¹

நிச்சமும் பெண்பாற் றூரிய வென்ப,

Accamu nāṇu maṇanu munturutal

Niccamum peṇpār k-uriya v-eṇpa.

They say that fear, modesty and credulity are the permanent traits of woman which exhibit themselves.

What happens after their first meeting?

97. வேட்கை யொருதலை யுள்ளுதன் மெலிதல்²

ஆக்கஞ் செப்ப னுணுவரை யிறத்தல்

கோக்குவ வெல்லா மவையே போறல்

மறத்தன் மயக்கஞ் சாக்கா டென்றிச²

சிறப்புடை மரபினவை களவென மொழிப.

Vēṭkai y-orutalai y-uḷḷutan melital

Akkaṇ ceppa nūṇuvurai y-iṇṇaṭal

Nōkkuva v-eḷḷā m-avaiyē pōṇal

Maṇṭan mayakkaṇ cākkā ṭ-eṇṇic

Cirappuṭai marapiṇavai kaḷavēna molīpa.

They say that the following nine important *avasthās* happen at the time of *kaḷavu*: (1) Amorousness, (2) uninter-

1. முத்துறுதல் (இளம்.); முத்துறுத்த (நச்சு.)

2. என்றிச (இளம்.); என்றிச (நச்சு.)

rupted thinking of the object of love, (3) emaciation, (4) enumeration of what is experienced like sleeplessness, etc., (5) transgressing the bonds of modesty, (6) looking at all objects of nature with reference to the limbs of the object of love, (7) forgetfulness, (8) stupor and (9) the dying state.

Note 1.—*Naccinārkkiniyar* takes *orutalai* in line one as an adjunct both to *vēṭkai* and to *uḷḷutal*.

Note 2.—*Akkañceppal* according to *Naccinārkkiniyar*, means “taking every impediment leading to the attainment of their desire.”

Note 3.—The third line, according to *Naccinārkkiniyar*, means, “taking the look of others to have been cast with the knowledge of their love-affair”.

When they meet next, what happens?

98. முன்னிலை யாக்கல் சொல்வழிப் படுத்தல்
நன்ன ப முரைத்த னகைநனி யுருஅ¹
அங்கிலை யறிதன் மெலிவுவிளக் குறுத்தல்
தன்னிலை யுரைத்த நெளிவகப் படுத்தலென்று
இன்னவை நிகழு மென்மனார் புலவர்.
Munnilai y-ākkal colvali-p paṭuttal
Nannaya m-uraitta nakai-nani y-urūa
Annilai y-aritan melivu-vilak kuruttal
Tannilai y-uraitta reḷivakap paṭuttal-enru
Innavai nikalu m-enmanār pulavar.

Learned men say that these will then happen:—

(1) lover addressing the lady-love, (2) making her listen to him, (3) describing her attractive features, (4) understanding her mind through her smile, (5) making her understand clearly his suffering, (6) telling her plainly his own condition and (7) convincing himself of her determination.

Note —The meaning given above belongs to *Iḷampūraṇar*. *Naccinārkkiniyar* condemns him for the following reasons:—

(1) If the *avasthās* are mentioned here, he need not have mentioned the twelve *avasthās* beginning from “*puku-mukam-purital* and ending with” *iru-kai-y-um-eṭuttal* in the *sūtras* 13, 14 or 15 in the *Meyppāṭṭiyal*. (2) It is said in the *Meyppāṭṭiyal* that the *avasthā* after the sixth cannot be taken under *akam*. (3) If *puṇarcci* is to take place after these, the statements

1. உருஅ (இளம்-பா); உருஅது (நச்-பா).

Kūtti y-uraiḱkuṁ kurippurai y-ākum (Kaḷaviyal 5)
Iru-kai-y-um-eṭuttal (Mey. 15) are not appropriate.

The first reason "cannot hold good, since the *avasthās* mentioned in the *Meyppāṭṭiyaḷ* belong exclusively to the lady-love, while those mentioned here belong to both the lover and the lady-love. No *sūtra* in the *Meyppāṭṭiyaḷ* deals with what he states in the second reason. Since the 5th *sūtra* may be taken to denote their mutual consent, the statement referred to may be taken to be appropriate. *Iru-kai-y-um-eṭuttal* has exclusive bearing to the lady-love. Hence *Naccinārkkiniyar's* condemnation of *Ilampūraṇar* does not seem to be sound.

Note 2.—The meaning according to *Naccinārkkiniyar* is this:—(1) addressing inanimate objects, (2) telling as if they have said, (3) telling them his attractive features, (4) learning how she will put up with the separation, (5) making the lady-love understand his feeling about separation and consoling her on learning her feeling. (6) telling that they will continue to be partners for seven births to come and (7) telling the lady-love clearly that he will not leave her, that he cannot put up with the sufferings if separation is indispensable and he will lead a virtuous life during separation.

What happens afterwards?

99. மெய்தொட்டுப் பயிறல் பொய்பா ராட்டல்
 இடம்பெற்றுத் தழாடி விடையூறு கிளத்தல்
 நீடுநினைத் திரங்கல் கூடுத லுறுதல்
 சொல்லிய நுகர்ச்சி வல்லே பெற்றுழித்
 திராத் தேற்ற முளப்படத் தொகைஇப்
 பேராச் சிறப்பி னிருகாண்கு கிளவியும்
 பெற்றவழி மகிழ்ச்சியும் பிரிந்தவழிக் கலங்கலும்
 நிற்பவை நினைஇ நிகழ்பவை யுரைப்பினும்
 குற்றங் காட்டிய வாயில் பெட்டினும்
 பெட்ட வாயில்பெற் நிரவுவலி யுறப்பினும்
 ஊரும் பேரும் கெடுதியும் பிறவும்
 நீரிற் குறிப்பி னிரம்பக் கூறித்
 தோழியைக் குறையுறும் பகுதியுந் தோழி
 குறையவட் சார்த்தி மெய்யுறக் கூறலும்
 தண்டா திரப்பினு மற்றைய வழியும்
 சொல்லவட் சார்த்தலிற் புல்லிய வகையினும்
 அறிந்தோ ளயர்ப்பி னவ்வழி மருங்கின்
 கேடும் பீடுங் கூறலுந் தோழி
 நீக்கலி னாகிய நிலைமையு நோக்கி
 மடன்மா கூறு மிடனுமா ருண்டே.

Mey-toṭṭu-p payiral poy-pā rāṭṭal
Iṭam-perru-t talāa l-iṭai-y-ūru kiḷattal
Niṭu-niṇain t-iraṅkal kūṭuta l-uṟutal
Colliya nukarccī vallē perruli-t
Tīrā-t tērra m-uḷappāṭa-t tokaii-p
Pērā-c ciṟappi n-iru-nāṅku kiḷavi-y-um
Perra-vali makilcci-y-um pirinta-vali-k-kalaṅkalum
Nirpavai niṇaii nikalṭavai y-uraiṭṭiṇum
Kurraṅ kāṭṭiya vāyil peṭṭiṇum
Peṭṭa vāyil-per r-iravu-vali y-uruppiṇum
Ūrum pēr-un keṭuti-y-um pira-v-um
Nirir kurippi niramṭa-k kūri-t
Tōḷiyai-k kurai-y-urum pakuti-y-un-tōḷi
Kurai-y-avaṭ cārtti me-y-ura-k-kūṟal-um
Taṇṭā t-irappiṇu marraiya vali-y-um
Col-l-avaṭ cārttalir pulliya vakaiyiṇ-um
Arinto l-ayarppi n-a-v-vali maruṅkiṇ
Kēṭum piṭuṅ kūṟal-un tōḷi
Nikkali n-ākiya nilaimai y-u-nōkki
Maṭaṇ-mā kūru m-iṭaṇ-um-ā r-unṭ-ē.

Along with the following eight of great importance—the lover's trying to touch any limb of the lady love, pleading false excuses for the same, getting near her, enumerating the obstacles he had to encounter, feeling sorry for the long delay, meeting her in conjugal union, experiencing the pleasure all on a sudden and expressing the insatiety of his lust-expressing pleasure at the meeting, expressing sorrow at separation, thinking of what is past and what is to come in her company, making his friend who found fault with his love-adventure agree to help him, the friend entreating the lady-love or her friend to agree to the lover's wishes, entreating the lady-love's friend to intercede suggesting to her the name of his native place, his name, and the perils which may follow, telling her his determination to mount himself on a horse of palmyra stems when the lady's friend, in spite of his repeated entreaties, refuses to bring about the union by telling him the exact troubles in which the lady was under, the way in which he met her for the first time without anybody's knowledge, the lady's heaving sighs, the difficulties which she would have to encounter, and (the chance for losing) his personal dignity.

Note 1.—The first three lines deal with, according to *Iḷampūraṇar*, when the lover got the opportunity to be in con-

jugal union with the lady-love for the *first* time and according to *Nacciṇārkkiniyar* they refer to the incidents at their *second* union.

Note 2.—*Nacciṇārkkiniyar* says that, if lines 14 to 18 are taken to deal with the sayings of the lady-love's friend in the way in which *Iḷampūraṇar* does, 24th *sūtra* of this chapter must be taken to repeat what is mentioned here. But, since this *sūtra* has reference primarily to the lover, the ideas contained in them may be taken to be *purōvāda* which are necessary for the ideas contained in the last two lines of the *sūtra*. Hence *Nacciṇārkkiniyar's* mentioning that these lines refer to the sayings of the lover is far-fetched.

Note 3.—*Iṭai-y-ūru-kilattal* (in line 2) means, according to *Iḷampūraṇar*, "lover's asking the lady-love the obstacles that stood in *her* way" and according to *Nacciṇārkkiniyar*, "enumerating the obstacles that stood in *his* way". *Nacciṇārkkiniyar's* interpretation seems to be better.

Note 4.—*Perruli* (in line 4) is taken to mean *perutal*.

Note 5.—*Tirā-t-tērram* in line 5, means according to *Iḷampūraṇar*, 'the insatiety of lust' and according to *Nacciṇārkkiniyar*, "the swearing never to part".

What are the occasions, not mentioned before, which give room for the lover to speak?

100. பண்டிற் பெயர்ப்பினு பரிவுற்று மெலியினும்
அன்புற்று நகினு மவட்பெற்று மலியினும்
ஆற்றிடை யுறுதலு மவ்வினைக் கியல்பே.

Paṇṇiṭ peyarppinum parivurru meliyinum
Anṇurru nakiṇu m-avaṭ-perru maliyinum
Ā rr-iṭai y-urutaḷ-u m-a-v-viṇai-k k-iyalp-ē.

The following also come within the range of the lover's sayings:—"When he is sent away smoothly, when the lady's friend is at the point of yielding to him on account of compassion, when she or the lady smiles out of affection, when he is pleased in having got the lady's company and when he is beset with obstacles either on his return-journey or on his taking the lady-love with him (without the knowledge of her parents).

Note 1.—The word *paṇṇi* in line 1 means according to the commentators 'the childish state of the lady etc.'

दृष्ट्वा विस्मयमानस्तैः स्मर्यमाणसुदुःसहैः ।
 नित्योग्रेति कथं प्राह प्रभुरित्यहमब्रवम् ॥ ५० ॥
 चित्रगुप्तस्तदाचख्यौ शबरेन्द्रस्य कस्यचित् ।
 चौर्यलब्धः सुतः कश्चित् कोलाहलिक इत्यभूत् ॥ ५१ ॥
 स मूर्खः पथिकान् निघ्नन् कदाचिद् विधवां स्त्रियम् ।
 न्यरुणत् पुरुषं चैकं युवत्या च स्त्रिया सह ॥ ५२ ॥
 हा दीर्घदर्शिन! हा पुत्र! नित्योग्रेति मुहुर्मुहुः ।
 आक्रन्दन्तीं पुलिन्दस्तां भद्रे! कासीति सोऽब्रवीत् ॥ ५३ ॥
 सोचे मन्त्री विदर्भाणां दीर्घदर्शीति मे पतिः ।
 स नित्योग्रमहोग्रावित्यात्मजौ मथ्यजीजनत् ॥ ५४ ॥
 श्रुतं कार्तान्तिकाद् राजा मत्पुत्रो राज्यभागिति ।
 बाल एव स नित्योग्रो राजा चौर्यापहारितः ॥ ५५ ॥
 तद्धीत्या मातुलावासं कनीयानप्यनीयत ।
 ततः कदाचिन्मे भर्ता रहसीदमुदाहरत् ॥ ५६ ॥
 अथेहाच्युतकस्याहं भागिनेयस्य नो गृहम् ।
 निमित्तेन निशि प्राप्तः श्रुतवान् मन्दिरे गिरः ॥ ५७ ॥
 राज्ञा जालधरेणाहमाहूयाभिहितोऽधुना ।
 मातुलस्य तवापस्य राजा किल भविष्यति ॥ ५८ ॥
 पिता चैनं प्रसङ्गास्मान् विवर्धयति दुर्मतिः ।
 असंशयमसौ वध्यस्त्वया मत्प्रियकारिणा ॥ ५९ ॥
 निशम्यैतन्नृपादिष्टं क्रियतामविलम्बितम् ।
 इति स्वप्रियया प्रोक्ते क्रुद्धस्तामयमभ्यधात् ॥ ६० ॥
 कर्तुं मातुलपुत्रेऽहं नैतत्साहसमुत्सहे ।
 इत्यस्मिन्नन्तरे ग्रीत्या तस्यात्मानमदीदृशम् ॥ ६१ ॥
 इत्थं प्रोचे कथं गत्वा कृत्वा पुस्तशिरः करे ।
 तच्छिरदृष्ट्वा चित्त्वा प्रत्यागच्छ नृपान्तिकम् ॥ ६२ ॥

तथेत्यच्युतकेनोक्ते निवृत्तोऽस्मीत्यनन्तरम् ।
 स मयोक्तं ततः कृत्वा नृपायापि न्यवीविदत् ॥ ६३ ॥
 विमनायितमालोक्य स्वदुर्नयधियेत्यसौ ।
 पतिं मे नृपतिर्नक्तं विविके हन्तुमाह्वयत् ॥ ६४ ॥
 रात्रौ मा हन्तुमारब्धो राज्यलोभादसाविति ।
 प्रख्याप्य राज्ञा पापायाः पतिर्मे विनिपातितः ॥ ६५ ॥
 तस्मादच्युतको मामप्यनैषीत् पितुरन्तिकम् ।
 तस्मादपि परिभ्रष्टा ततस्तस्करसम्भ्रमे ॥ ६६ ॥
 ध्वस्तः किं तस्करैरित्थं भ्राम्यन्ती पुत्रचिन्तया ।
 उद्वहती मृतोऽसावित्यदर्शं तरुमूर्ध्नि तम् ॥ ६७ ॥
 सोऽब्रवीदम्ब ! दस्युर्मा बलादादाय निर्गतः ।
 कृष्णसर्पेण दष्टस्तद्धीत्यारूढोऽस्मि शखिनम् ॥ ६८ ॥
 इत्याकर्ण्य पुनर्जातं पुत्रमादाय तद्गृहम् ।
 गत्वा दस्युहते ताते शोकार्णवमगाहिषि ॥ ६९ ॥
 नष्टे ज्येष्ठे सुते पत्यौ हते पितरि मारिते ।
 महोग्रमात्रमासीन्मे जीवितस्यावलम्बनम् ॥ ७० ॥
 तरुणीभूतमद्यैनं परिणाय्यामुना पथि ।
 स्नुषया च सहायान्ती भवद्भिर्भद्र ! विदुता ॥ ७१ ॥
 इति श्रुत्वा स एवाहं नित्योग्रस्तनयस्तव ।
 इत्युदञ्जलिराह्वादी पुलिन्दस्तामवन्दत ॥ ७२ ॥
 ततो मातरमादाय भ्रात्रा च शबरैः सह ।
 गत्वा जालन्धरं रात्रौ जघान पितृघातिनम् ॥ ७३ ॥
 स्वजनैः सह मात्रा च तत्रानन्तरभूपतेः ।
 महोग्रं मन्त्रिणं कृत्वा जगाम वनमेव सः ॥ ७४ ॥
 महोग्रः स गतो भक्त्या हस्तिवक्त्रसलोकताम् ।
 दीर्घदर्शी विदेहेषु ग्रहाराख्योऽभवन्नृपः ॥ ७५ ॥

ततस्त्रिस्रोतसः शापान्मानुष्यकमुपेयुषा ।
गणेशेन सह प्राप्तो महोग्रश्च मनुष्यताम् ॥ ७६ ॥
अपहारोपहाराख्यौ प्रहारस्य सुतौ च तौ ।
योऽसावच्युतकः सोऽभूद्धनमित्राख्यया वणिक् ॥ ७७ ॥
उत्पन्नः सोऽपि नित्योग्रः कर्मवासनया पुनः ।
चण्डकृष्ण इति व्याधस्तं जघान रिपुञ्जयः ॥ ७८ ॥
नरकान् विविधाकाराननुभूय सहस्रशः ।
जातो विप्रकुलेषु त्वं प्राप्तश्च गतिमुत्तमाम् ॥ ७९ ॥
ब्राह्मणस्य कृते प्राणैस्त्वं चेन्नैवमभोक्ष्यथाः ।
पुरेव निरयान् भूयोऽप्यविषह्यानभोक्ष्यथाः ॥ ८० ॥
लौकिकानां हिताय त्वं प्रविश स्वं कलेबरम् ।
इत्युक्तमात्रे मत्क्षेत्रे तत्रैवोन्मीलितं मया ॥ ८१ ॥
बन्धुभिः स्वगृहं नीत्वा विहितव्रणरोपणः ।
स्वस्तिमान् ब्राह्मणात्तस्मादश्रौषं च श्रुतिस्मृतीः ॥ ८२ ॥
अमानुषत्वकामं मां साक्षाद्भूयायुगेक्षणः ।
अब्रवीत् सोमशापात्त्वं क्लान्तो वत्स ! कपिञ्जल ॥ ८३ ॥
तदद्य नमुचेलोके लभस्व बिलवर्त्मना ।
विन्ध्यपार्श्वगतस्तस्मिन् सहायं च तवाप्स्यसि ॥ ८४ ॥
इत्याकर्ण्य कुमारास्ते तस्मिन् विस्मितमानसाः ।
अवसन् दिवसान् कांश्चित् प्रीत्या तदनुरोधतः ॥ ८५ ॥
ततो मातङ्गकः सुप्तान् मुक्त्वा भक्तानुकम्पिनम् ।
राजवाहनमादाय प्रविवेश रसातलम् ॥ ८६ ॥
बिलकल्पोपदिष्टेन प्रविष्टौ यन्त्रवर्त्मना ।
रम्यं पुरमलोकेतां ताम्रप्राकारगोपुरम् ॥ ८७ ॥
स्नात्वा सरस्युपस्पृश्य प्रविश्य नगराङ्गणे ।
जातवेदसमुत्पाद्य स्थापितैः समिदादिभिः ॥ ८८ ॥

होमं मातङ्गकः कृत्वा रक्षायां राजवाहनम् ।
कल्पोक्तेन विधानेन प्रावर्तत निर्गलः ॥ ८९ ॥

न शक्ष्यन्ति न सन्देहः प्रत्यूहा राजवाहने ।
इदं तु चित्रं तत्रापि प्रवृत्ता विहता अपि ॥ ९० ॥

हुते शरीरे केयूरी कृपाणी मकुटी क्षणात् ।
बभूव स्यन्दनीभूते निषण्णः कृष्णवर्त्मनि ॥ ९१ ॥

प्रभाप्रवाहे मज्जन्ती स्वलावण्याम्बुवर्षिणी ।
रमणीयतरा काचित् तरुणी प्रत्यदृश्यत ॥ ९२ ॥

सा तमग्निरथं दृष्टा निरीक्ष्य स्निग्धया दृशा ।
स्वामिन्ननुगृहीतास्मीत्याचरुयौ राजवाहनम् ॥ ९३ ॥

तावन्तःपुरमानीय स्वर्गस्पर्धिसमृद्धिमत् ।
सम्भाव्य स्निग्धया वाचा दिव्ययोषिदभाषत ॥ ९४ ॥

मन्दाकिनीति नामास्मिन्नुत्पन्ना नमुचेरहम् ।
मृते पितरि पुत्रीव नरकेणास्मि वर्धिता ॥ ९५ ॥

कन्या यज्ञवतीत्यन्या तस्यासुरपतेरभूत् ।
आवयोरपराध्यासीत् परं मित्रं तिलोत्तमा ॥ ९६ ॥

ततो यज्ञवती जातु व्यञ्जितस्मरसंज्वरा ।
किमप्युदमनायिष्ठ स्नेहादस्मभ्यमभ्यधात् ॥ ९७ ॥

धर्मदेव इति ख्यातः पुरासीत् पुरुषोत्तमात् ।
तत्पत्नीपदधन्यं मे जीवनं पूर्वजन्मनि ॥ ९८ ॥

प्रिये गुरुनियोगेन प्रोषिते बदरीवने ।
दवदग्धा तदेवाद्य स्मराम्यस्मिन् भवान्तरे ॥ ९९ ॥

इत्युन्मनसि तन्वङ्ग्यां कदाचित्तत्समाकृतिम् ।
कुमारं कञ्चिदाहृत्य व्याजहार तिलोत्तमा ॥ १०० ॥

जाम्बवत्यामसौ जातः साम्ब इत्यम्बुजेक्षणात् ।
मनोरथानां भूमिस्ते मुनिरक्षार्थमागतः ॥ १०१ ॥

चिरदृष्टं वनं दृष्ट्वा प्रिये यज्ञवतीत्यसौ ।
तव स्मृत्वा मुहुर्मूर्च्छा गच्छन्नीतस्तवान्तिकम् ॥ १०२ ॥

इत्युक्त्वा क्षणनिष्पन्दं मन्देतरमनोरथम् ।
आनन्दाग्रमिवारूढं तद् द्वन्द्वं समजीगमत् ॥ १०३ ॥

गणरात्रायये दैत्यैः श्रुत्वा यज्ञवतीं हताम् ।
साम्बः प्राग्ज्योतिषं जेतुं प्रवृत्तः क्रुद्धया धिया ॥ १०४ ॥

नारदस्य गिरा गत्वा द्वारकां गुरुभिः सह ।
जित्वा दैत्यपतौ स्वर्गं जेतुं यातेऽहरत् प्रियाम् ॥ १०५ ॥

अमर्षज्वलिते भौमे युधि स्मर्तव्यतां गते ।
स्तुषासखीति नीताहं पुरेऽस्मिन्नसुरद्विषा ॥ १०६ ॥

महाश्वेतादयः सख्यो गन्धर्वतनया अपि ।
ममासन् सा त्वहं जातु प्रणन्तुं पङ्कजेक्षणम् ॥ १०७ ॥

प्रयान्ती तरुणं कञ्चित् पतन्तं मकरालये ।
दृष्ट्वा दिष्टबलाद् भावं तस्मिन्नकरवं पुरा ॥ १०८ ॥

अश्वरूपं तमालोक्य व्यथमाना रथाङ्गिणा ।
आदिष्टा स्पष्टमेवायं भर्ता ते भवितेत्यहम् ॥ १०९ ॥

कान्तेन सह यान्तीं मामेकदा शोकविह्वलाम् ।
आह्लादयन्महाश्वेता निजवृत्तान्तविस्तरैः ॥ ११० ॥

तयोक्तः स युवा सर्वं निवेदयितुमात्मनः ।
चरितं कथयांचक्रे ततः कादम्बरीकथाम् ॥ १११ ॥

अस्मिन् विन्ध्यवने वृद्धशाल्मलिद्रुमवर्तिनोः ।
उत्पन्नः शुकदम्पत्योरक एवास्मि शाबकः ॥ ११२ ॥

^१बाल्ये मृता सवित्री मे मत्पोषणपरायणे ।
किरातप्रहते ताते परासावपतं द्रुमात् ॥ ११३ ॥

नत्वा मुनिकुमारेण स्वाश्रमं विश्रमीकृतम् ।

जाबालिर्मुनिरालोक्य स्मित्वा मामभ्यभाषत ॥ ११४ ॥

अवन्तिष्वभवद् भूपस्तारापीड इति श्रुतः ।

पुत्रः क्षत्रकुलापीडश्चन्द्रापीडस्ततोऽभवत् ॥ ११५ ॥

मन्त्रिणः शुक्रनासस्य वैशम्पायन इत्यभूत् ।

तौ बहिर्नगरं गत्वा विद्यापारमपश्यताम् ॥ ११६ ॥

विद्यान्ते षोडशे वर्षे चन्द्रापीडं नराधिपः ।

आनीयेन्द्रायुधं दत्त्वा यौवराज्येऽभ्यषेचयत् ॥ ११७ ॥

दिग्जयाय ततो गत्वा हिमवत्पार्श्ववर्तिनि ।

सवैशम्पायने सैन्ये किन्नरद्वयमन्वगात् ॥ ११८ ॥

इन्द्रायुधजवाद् दूरं गत्वाच्छोदसरस्तटे ।

गीतानुसारी गत्वासावद्राक्षीद्विव्ययोषितम् ॥ ११९ ॥

तयोपचरितः सर्वं व्यावर्ण्य चरितं निजम् ।

तद्वृत्तान्तमथापृच्छन्निश्चस्याभिदधे च सा ॥ १२० ॥

महाश्वेतेति नाम्नाहं गन्धर्वाधिपतेः सुता ।

सा त्वहं पुण्डरीकाब्दे भाववत्यभवं द्विजे ॥ १२१ ॥

चन्द्रोदये सुदुर्वारं स्मरसागरमुद्धहन् ।

जहौ प्राणान् घृणाहीना विलपामि^१ स्म केवलम् ॥ १२२ ॥

पुरुषस्तं जहारैकश्चन्द्रमण्डलनिर्गतः ।

वत्से ! मनोरथप्राप्तिर्भवितेत्यभिधाय माम् ॥ १२३ ॥

कपिञ्जलः सखा तस्य द्रुतमेव तमन्वयात् ।

अहं पुनरिहैवास इत्यासायत सा भृशम् ॥ १२४ ॥

तामाश्वास्य तया सार्धं गत्वा गन्धर्वकन्यकाम् ।

कादम्बरीं ददर्शथ प्रेमव्याक्तिरभूत्तयोः ॥ १२५ ॥

परेद्युः शिबिरं गत्वा सत्वरं पितुराज्ञया ।
 ताम्बूलदायिकां दत्त्वा कादम्बर्याः समीपतः । १२६ ॥
 ततः कदाचिदापेदे कादम्बर्याः समीपतः ।
 पत्रलेखाथ सैकान्ते तद्वृत्तान्तमवर्णयत् ॥ १२७ ॥
 अभूतपूर्वामन्यत्र प्रेयस्याः स्मरविक्रियाम् ।
 आकर्ण्य तां स्मरन् कान्तां मुहुर्मोहमगादसौ ॥ १२८ ॥
 कटकक्षोभकर्तारं श्रुत्वा हेमजटेश्वरम् ।
 कुमारे^१ गन्तुमारब्धे पपात धुपथाद् रथः ॥ १२९ ॥
 श्रुत्वा चित्ररथप्रेष्यात् कादम्बर्याः स्वयंवरम् ।
 तदेव रथमारुह्य प्रहृष्टैर्गुरुभिः सह ॥ १३० ॥
 स्कन्धावारं ततो गत्वा चन्द्रापीडः ससैनिकः ।
 सवैशम्पायनस्तूर्णं गन्धर्वनगरं ययौ ॥ १३१ ॥
 ततस्तस्योरसि स्नेहात् परिहृत्य सुरासुरान् ।
 चक्रे चैत्ररथी तत्र श्लाघ्यां सन्तानजज्ञजम् ॥ १३२ ॥
 स्वयंवरकृते युद्धे श्रुत्वा मन्त्रिसुतं हतम् ।
 बद्धरागा महाश्वेता चुकोश भृशदुःखिता ॥ १३३ ॥
 अपापामसतीबुध्या शशाप कुपितः पिता ।
 चण्डालयोनिं गच्छेति सद्यः सा त्वपतन्मृता ॥ १३४ ॥
 स वैशम्पायनस्तस्या दर्शनात् पूर्वजन्मनः ।
 स्मरन्निवृत्तः समरात्तां निशम्याजहादसून् ॥ १३५ ॥
 चन्द्रापीडेन देव्या च कादम्बर्या तथापरैः ।
 प्रायोपवेशमारब्धं वारयन्नारदोऽब्रवीत् ॥ १३६ ॥
 श्रूयतां पुण्डरीकोऽसौ ध्वस्तः कुसुमधन्वना ।
 रूपाभिमानी मात्सर्यान्महाश्वेतानिमित्ततः ॥ १३७ ॥

जहार चन्द्रस्तत्कायं सखायं च कपिञ्जलम् ।
 मर्त्यो भवेति शसारं शशापेन्दुरपि कुधा ॥ १३८ ॥
 दुर्गेषु प्रभ्रमेत्युक्तश्चन्द्रापीडात्मना स्थितम् ।
 कपिञ्जलस्तमेवास्मिन्नश्वो भूत्वानुवर्तते ॥ १३९ ॥
 वैशम्पायन इत्यस्मिन् भूत्वा चित्तमुवैव सः ।
 पुण्डरीको हतः शशा वृथा चेयं तपस्विनी ॥ १४० ॥
 तद्भवन्तः प्रतीक्षन्तां कञ्चित्कालमिति ब्रुवन् ।
 तिरोऽभून्नारदस्तेऽमी शोकव्याकुलमासते ॥ १४१ ॥
 स वैशम्पायनः पश्चात् तिरश्चीं जातिमाश्रितः ।
 महाश्वेतापि मातङ्गीं प्राप्ता जातिमनुत्तमाम् ॥ १४२ ॥
 इत्युक्त्वा स्मृतजातिं मां निनीषुः शिष्यमभ्यधात् ।
 सोऽयं चण्डालकन्यायै दीयतामभिधीयताम् ॥ १४३ ॥
 स्मरायं ते महाश्वेते ! मनोरथशतार्थितः ।
 सोऽयं मालवराजाय शूद्रकाय निवेद्यताम् ॥ १४४ ॥
 तत्ताभीष्टिर्भवित्री वां स राजा नन्दिकेश्वरः ।
 भवानीशापतो जातः स्त्रीभिश्चतसृभिः सह ॥ १४५ ॥
 जिगीषाग्राहमुत्सृज्य त्रिवर्गेष्वपराङ्मुखः ।
 स चन्द्रापीडचरितश्रवणेन भविष्यति ॥ १४६ ॥
 इत्युक्ते तेन तां नीतस्तया चापि नृपान्तिकम् ।
 तन्नाकथयमात्मीयां कथां तदनुयोगतः ॥ १४७ ॥
 ततः शशिकरानीतं स्वशरीरमशिश्रयम् ।
 महाश्वेताशरीरं च रक्षितं सोमरश्मिभिः ॥ १४८ ॥
 अवतारितमारूढा तं देहमपहाय सा ।
 तावावां मुक्तसंक्लेशौ त्वामेव द्रष्टुमागतौ ॥ १४९ ॥
 इत्याकर्ण्य गते तूर्णं तस्मिन् द्वन्द्वेऽभिवन्दितुम् ।
 मुकुन्दचरणद्वन्द्वं प्राप्तां मामित्युवाच सः ॥ १५० ॥

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अधीतमध्यापितमार्जितं यशः तथापि नूनं श्रम एव संभृतः ।
विधेहि तस्मान्नाये निर्वृतिं परां प्रपन्न एवं विदुषा स पातु वः ॥ १ ॥
अवैषि शास्त्रेषु कृतावगाहनो गाम्भीर्यमेषां न तथापरो जनः ।
यथा जिवृक्षुः सुमणीन् महोदधेर्न नाविको लङ्घनवद्धमानसः ॥ २ ॥
भवता पदवी च तथा च भवानुभयेन कलानिलयः शुशुभे ।
त्रितयं च मिथः सदृशं गणयन् सुजनः सकलो नितरां सुमुदे ॥ ३ ॥
विद्यावाचस्पतिरसि वङ्गैर्दर्शनकलानिधिर्यतिभिः ।
प्रभुभिर्महामहोपाध्यायो गुरुभिः कुलपातिश्च ॥ ४ ॥
बहुधैवं भूयोभिर्भणितः सन्नेकैकोऽद्वितीयश्च ।
विभूषे ब्रह्मन् ब्रह्मण आभामथवा तदेवासि ॥ ५ ॥
आन्ते न विच्छेदमवाप्नुतो यदध्यक्षता ते जितकाशिता च ।
अनुग्रहोऽयं नियमेन वाण्या भस्समाराधनपोषितायाः ॥ ६ ॥
धन्यो भवानस्ति यतोऽपनीतं वाग्देवताया ऋणमप्यशेषम् ।
तदर्थिनामेवमनुग्रहेण तद्विदिषां चापि सुनिग्रहेण ॥ ७ ॥
शिष्याः सदा श्राम्यत एव दिक्षु साकं यशोभिस्तव विप्रकीर्णाः ।
कृतित्वमेवं भजतो भवेत्ते विश्रान्तिरायुष्यमनामयं च ॥ ८ ॥
प्रथमस्ते शिष्याणां वरदाख्यो महस्वयोपकृतः ।
निरतिशयां त्वयि भक्तिं गुरुत्तमैवं प्रकाशयते ॥ ९ ॥

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कुप्पुस्वामिसुधीरयं युमणिरप्यस्तं गतः साम्प्रतं
प्रक्रान्ता च निरस्तचन्द्रकिरणा घोरा निशा शाश्वती ।
कष्टं संस्कृतसाहिताजगदिदं सान्द्रान्धकारावृतं
संवृत्तम्, जनचित्तपद्मानिकराः सर्वे निमीलन्ति च ॥ १ ॥
मार्गस्यान्वेषणसुविधुरान् हन्त बंभ्रम्यमाणान्
कस्मादस्मान् निविडतिमिरे दुर्घटेऽस्मिन्नरण्ये ।
त्यक्त्वा यातो भवदनुचरान् कान्दिशीकान् विषण्णान्
हा धिग्दैवं यदिह सुहृदप्यार्तिदो भूरमीषाम् ॥ २ ॥
तर्कव्याकरणादयः सचाकिताः पश्यन्ति शून्या दिशो
मीमांसाद्य निराश्रया छुटति सा क्षोणीतले धूसरा ।
मूकाद्वैतकथा सगद्गदमियं कोणे स्थिता शोचति
त्वत्प्रेयस्यपि साहिती च विषवा जाता भृशं रोदिति ॥ ३ ॥

वेधा नूनं विबुधपतिनाभ्यर्थितो वैदिकात् स-

न्मार्गाद्भ्रंशोन्मुखमिह जनं धारयिष्यंश्चिराय ।

आदायांशान्निविरमहायोगिसिद्धेश्वराणा-

माचार्याणामसृजदवनौ त्वां गुरुं पुण्यराशिम् ॥ ४ ॥

अध्यापयन् बहून् शिष्यांस्तान् संस्थाप्योचिते पदे ।

निर्द्वैतकृत्योऽद्य भवांश्चिरं जीयाद्विवं गतः ॥ ५ ॥

“ सानौ मेरोर्विजयी ” = 1842507 (5-9-43) कलितसुखं कल्पवृक्षमूलेषु ।

गीर्णपतिकृतबहुमानो देशिकपदवीमलंकुरु स्वःस्थः ॥ ६ ॥

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नमो नमः श्रीगुरुपादुकाभ्याम्

एते किल आचार्यपूज्यपादाः आशैशवात् अमरभारतीमिमां आसेवमानाः, राजकीयभाषया आङ्ग्लवाण्या समाश्लिष्यमाणाश्च, पदवाक्यप्रमाणपारावारपारीणाः, अत एव विमलान्तरङ्गाः कुशाग्रीयस्वान्ताः, बुद्धेर्वैशद्यमादधानाः, संस्कृतसाम्राज्य-नमोमण्डले पण्डिततारागणानां मध्ये चन्द्रमा इव विरेजुः, इति न हि किञ्चित् आवेदनीयं विद्यते सुधियां सन्निधौ । अमी किल महान्तः कविकुलतिलकस्य महाकवेः श्रीकालिदासस्य

“ आकारसदृशप्रज्ञः प्रज्ञया सदृशगमः ।

आगमैःसदृशारम्भ आरम्भसदृशोदयः ॥ ”

इत्यस्याः सूक्तेः परमं निदर्शनमिति विपश्चितामपरोक्षोऽयं विषयः ॥

किञ्च, पद्यामश्च लोके, अध्ययने केवले आसक्तान् गेहेश्वरान् कतिचित् विरुदभाजः । तथा अध्यापनमात्रपटून् बहून् पण्डिततल्लजान् । एवं प्रचारणैकप्रवणान् पुराणशरणांश्चान्यान् । न हि कुत्रचित् पद्यामो अमीषां गुणानाम् एकाधिकरण्यम्, वर्जयित्वा अस्माकं गुरुराजान् । ते हि भगवत्याः श्रीकामाक्ष्याः कटाक्षवीक्षणात्, समवाप्तसमस्तगुणगणाभिरामाः, अधीतिबोधाचरणप्रचारणाह्वयैः उपायैश्चतुर्भिरपि समस्तं संस्कृतसाम्राज्यं प्रशासतो मूकायमाणान् अपि शिष्यगणान् वाक्पतिसदृशान् अकार्षुरिति घण्टाघुष्टोऽयं विषयः । अत एव विद्यावाचस्पतिरिति विरुदमपि युक्तमेवेत्युत्पद्यामो वयम् ॥

भोः शिष्यवत्सला गुरुनाथाः ! कियन्तो नाम अन्तेवासिनो भवत्पादमूलमुपेत्य अन्तेवासिपदमन्वर्थीकुवाणाः अन्नवस्त्रादिभिः परिपुष्टाः, विद्याविनयसम्पन्नाः पण्डित-वरेण्याः भुवि विराजन्ते, तत्र तत्र बृहतीषु समासु तथा महतीषु कलाशालासु च । कति वा निगूढे ग्रन्थागारगह्वरे विलीनाः दर्शनादिग्रन्थाः विविदुषूणां नयनगोचरं प्रापिताः तत्रभवतां प्रयासमहिम्ना । अत एव दर्शनकलानिधिरिति विरुदमपि युज्यत एव गुरुपादानामिति मुक्तकण्ठं निर्ब्रूमो वयम् ॥

अन्यच्च, भूयतां ग्रन्थानां व्याख्यारचनया तथा आङ्ग्लभाषया परिवर्तनेन च न केवलं भारते एकदेशे, अपि तु पाश्चात्यदेशेषु विद्योत्तमानाः पटुमतयः पण्डितप्रकाण्डा अपि भवतां शिष्यक्रोटौ समुद्रकृता विलसन्ति । अत एव च महामहोपाध्याया इति विरुदमपि राजकीयं, तथा कुलपतिलक्षणमपि, आत्मनोऽनुरूपैर्भवद्भिः सङ्गतमित्याकलयामः ॥

एवं विद्यावन्तः श्रीमन्तः कीर्तिमन्तश्च एते पञ्चनदक्षेत्रीयसंस्कृतमहाकला-शालायां, तथा मद्रपुरीसंस्कृतमहापाठशालायां, तथा मद्रपुरी राजकीयमहाकला-शालायामपि अध्यापकवर्गपदवीमलङ्कृत्य छात्राणामुपदेशमनुशासतः सुबहुकालं सुरसर-स्वतीं समाकिं सम्पूजयामासुः । तत्रापि पञ्चविंशतिवर्षकालं मद्रपुरीराजकीय-महाकलाशालायां संस्कृतप्रवक्तृपदवीमधिरूढा एते इत्यतिमहत्प्रमोदस्थानमस्माकम् । अन्ते च तस्याः विरामं सम्प्राप्य, संस्कृतभाषाभिवर्धनमेव आत्मनो जन्मसाफल्यमिति कृतचिन्ताः आत्मनः शरीरस्यास्वास्थ्यमप्यविगण्य अण्णामलैविश्वविद्यालयेऽपि चतुरो वर्षान् अध्यापकवर्गपदवीमास्थाय शिष्याणां चक्षुषि ज्ञानाञ्जनेनोन्मीलयामासुः ॥

एवमात्मनो निखिलामपि जीवशक्तिं विद्याविषये विनियुज्जानाः तत्काले पत्रमुखेनापि विदेशीयानां छात्रगणानां संशयग्रन्थीन् च्छिन्दन्त एते “जातस्य हि भ्रुवो मृत्युः भ्रुवं जन्म मृतस्य च । तस्मादपरिहार्येऽर्थे न त्वं शोचितुर्महसि ॥” इत्यादिभगवद्भजनं निदर्शयन्तोऽस्माल्लोकादिव्यं लोकमारुह्युः ॥

एवमस्माकमुपकृतवतां शिष्यवत्सलानां गुरुपादानां प्रतिक्रियां कर्तुं वयमसमर्थाः सर्वथा किं कुर्मः । अथापि “अचिरादुपकर्तुराचरेत् अथवात्मौपिकीमुपाक्रियाम् ॥” इति श्रीहर्षोक्तिमाश्रित्य तेषामात्मनः शान्तिं, तैरधिकृतानां कुलानां शश्वदाभिवादिं च करुणार्द्रहृदया श्रीकामकोटीकामाक्षी सन्तनोतु इति लोकमातरं सम्प्रार्थ्य, आधमर्ण्यमस्मदीयं किञ्चित् अधरीकुर्मः ॥

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अस्माकं विनयाधानाद्रक्षणान्द्ररणादपि ।
स पिता पितरोऽस्माकं केवलं जन्महेतवः ॥
यं ब्रह्माणमिय देवी वाग्वश्येवान्ववर्तत ।
विद्यावाचस्पतिः सोऽयं ब्रह्मभूयं गतोऽधुना ॥
मातृहीना वयं बाला गुरुप्रेम्णाभिवर्धिताः ।
अस्माकमेव सम्पत्त्या कृतकृत्यः स्वयं बभौ ॥
प्रभाकरसमो ज्ञाने वक्तृत्वे गीष्पतिप्रभः ।
आनन्दो ध्वनिपद्धत्यां शास्त्रमार्गेऽपि शङ्करः ।
गङ्गेशो न्यायसरणौ मीमांसायां प्रभाकरः ॥

अज्ञानतिमिरान्धानां नेत्रदाने पराशरः ।
सच्छास्त्रयोनिर्दीपोऽसौ ब्रह्मनिर्वाणमेत्ययम् ॥

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येभ्यो ह्यधिगता विद्या संसारतिमिरावृते ।
मत्पथे दीपवद्भाति तान् वन्दे महितान् गुरुन् ॥

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पक्षे शुक्ले तिथौ षष्ठ्यां स्वभान्वद्धितवत्सेर ।
उष्णरश्मौ गते सिंहे मदाचार्या दिवं गताः ॥ १
यैश्च तुल्यो न कोऽप्यन्यो न भूतो न भविष्यति ।
आङ्गलसंस्कृतपाण्डित्ये शिष्यप्रवचनेषु च ॥ २
येषां वक्त्रेन्दुनिःस्थन्दवचनामृतशक्षिताः ।
भयेन रहिता आस्म नूनं सर्वत्र सर्वदा ॥ ३
सर्वे गतं संप्रति शोचनीयतां
शास्त्राणि शिष्याः सुहृदश्च बान्धवाः ।
एतद्विहायेह गता अमर्त्यतां
दिवौकसान् शिक्षयितुं तु किं भवेत् ॥ ४

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प्राच्यप्रतीच्यविद्याकूलकषशेमुषीकानाम् ।
अनुकुर्युः के कीर्तिं महामहाचार्यवर्याणाम् ॥ १
पदे यत्पदं नैव चस्खाल, वाक्यं
यदीयं सदा वाक्यमाकाङ्क्षते स्म ।
प्रमाणे प्रमाणं च ये, ते महान्त-
स्त्रिधामान आसन् स्वमेधोरुगायाः ॥ २
येषामुपनिषन्मार्गे नासीदुपनिषत्कचित् ।
रसो रसे महान् येषां ते बभूवुः सर्वपार्षदाः ॥ ३
बह्वयः पद्धतयो यैः प्राचीनापूर्वख्यशास्त्राणाम् ।
नीताः पुनः प्रकाशं विद्याब्रह्माण एव ते रेजुः ॥ ४
विद्वद्विमर्शिसमितिर्विद्याशालापि वा काचित् ।
सा नास्ति भारतोर्व्या यस्यां ते नायका नासन् ॥ ५
ददुर्ज्ञानं ददुर्ज्ञानं ददुर्ज्ञानं प्रेमपेशलम् ।
जजागरुश्च क्षेमाय को गुरुः स्यात्तथा पिता ॥ ६

येषां स्वकीर्तेः शिष्याणां कीर्तिरिष्टा महात्मनाम् ।

उक्त्वा तानस्मदाचार्यान् वक्ष्यामोऽन्यान् गुरुन् कथम् ॥

मोक्षादपि भुवि ज्ञानदानं ये मेनिरेऽधिकम् ।

अपूर्वबोधिसत्त्वेभ्यस्तेभ्यः सन्तु नमांसि नः ॥

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हा गैर्वाणि हतासि, पण्डिततते नष्टं तवालम्बनं,

नव्योपज्ञगवेषणस्य सरणे, शोच्यास्यनाथा चिरम् ।

शास्त्रज्ञो रसिको महोन्नतपदारूढो तृपेरादृतो

कुप्पुस्वामिसुधीर्विहाय सकलं धाम प्रपदे परम् ॥

सुधीन्द्रस्यास्य विपुलामगाधामपि वैदुषीम् ।

कथं वेदानि दूरस्थो गाम्भीर्यमिव वारिधेः ॥

विश्वविद्यामन्दिरस्य शिरोमणिपरीक्षकः ।

तत्पादमूलं प्राप्तोऽयं जनो वर्षचतुष्टये ॥

1 महीश्वरपुरे सर्वप्राच्यविज्ञानसंसदि ।

यदा संनिहितश्चासं तदा किञ्चिदवेदिषम् ॥

सर्वज्ञस्यास्य विदुषो लोचनानामभूत् त्रयम् ।

पूर्वोत्तरे द्वे मीमांसि तृतीयं ध्वनिलोचनम् ॥

व्युत्पत्तिवादमञ्जूषाखण्डदेवरहस्यवित्² ।

शाब्दबोधप्रकारेषु त्रिष्वयं तुल्यनैपुणः ॥

मीमांसकोऽपि रसिको गुरुरप्यधिकानतः ।

महोन्नतपदस्थोऽपि निःस्वानां सुधियां सुदृढः ॥

नव्यसंस्काराग्रयातोऽप्यार्थजीवितभासुरः ।

विरुद्धानां समावेशभूमिराश्चर्यपूरुषः ॥

महीश्वरपुरे भुक्तं तदीयं वाङ्मयामृतम् ।

इदानीमपि माधुर्यधुर्यं नो जीर्णतां गतम् ॥

हा विधेरतिनैर्घृण्यं मादृशां धिगभाग्यताम् ।

यदयं दिवमारोहदपूर्णपुरुषायुषः ॥

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येषामन्तेवासिनः केचित् महामहोपाध्यायाः दिगन्तेषु विराजन्ते, अपरे
राजकीयकलालयेषु संस्कृतविभागाध्यक्षपदवीं सर्वकलालयाविमर्शकाध्यक्षपदं चालं-
कुर्वन्ति, अन्ये संस्कृतकलाशासु अध्यक्षपदमधितिष्ठन्ति, परे च आङ्गलकलालयेषु

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संस्कृतकलाशालासु च शास्त्रपद्यापयन्ति, किं बहुना यदीयैः छात्रैः व्याप्तोऽयं संस्कृतलोकः, यदीयैरदुष्यसमाकृष्टमानसा मेधाविनः प्रभुवर्या आसन् सन्ति च, तेषां महामहोपाध्यायादिविरुद्धभूषणायमाणानां धीराग्रगण्यानां कीर्तिशेषं गतानां ब्रह्म-श्रीयुतकुप्पुस्वामिशालिपादानां गुणवर्णनं वाचः शुद्धिमाधास्यतीति मन्वानोऽत्र प्रवर्ते॥

पण्डितमण्डलीषु ये विरलप्रचाराः अथवा निष्प्रचाराः प्रौढाः प्राचीना प्रबन्धाः ते सर्वे एभिरेव महाशयैः अध्ययनाध्यापनसंप्रदायप्रवर्तनेन प्रचुरप्रचारा इश्यन्ते । स्वनामश्रवणमात्रजनितविद्वल्लोकमीतिः लघुचान्द्रिका विलासैः अन्तर्वाणि-कुलमौलिमणीनेतानुल्लासयन्ती समवर्तत । शाब्दबोधविचारकुतूहलिनामेषां न्याय-कुसुमाञ्जलिप्रभृतिषु विषयेषु प्राचीननिबन्धेषु चिरकालविचारसंजातनिष्कर्षो माहशानां संशयजालानि प्रदीपो घनान्धकारमिव तत्क्षण एव न्यवर्तयत् । एतदुपपन्नमेव शास्त्रग्रन्थेषु सर्वकलाशालापरीक्षाप्रश्नधोरणी शास्त्रज्ञभूयिष्ठोत्तरदशीय-प्रश्नद्वितीरतिशेते । न सन्त्येव हि पण्डिताः अस्मिन् जनपदे, ये नान्वभूवन् एषां विना पक्षगतं शास्त्रार्थविचारानुभवजं, दुरुहविषमग्रन्थशोधनसंदर्शनजातं, वाचस्पति-मार्गानुगामिगीर्वाणवाणीप्रसङ्गाकर्णनजन्मानं चाह्लादं, नाभजन् वा एभ्यः संमानम् । न कोऽपि पुरोभागी एषु दोषलेशमपि ददर्श ॥

एतदनुग्रहभाजनस्य हायनचतुष्टयम् अण्णामलै-विश्वविद्यालये भाग्यसंजातत-दनुचरभावस्यास्य जनस्य साक्षादनुभूतवस्तुक्रयने एवाधिकारः, न पुनस्तेषां पूर्वमीमांसादिशास्त्रेषु असाधारणीं नैपुणीं, सर्वकलायपरिपुस्तु वादकौशलं विमर्शनपद्धतिं, पाश्चात्यदेशीयविदुषां तेषु बहुमानातिशयं चाधिकृत्य किमपि वक्तुमिति विरमामि ॥

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एते किल शास्त्रिमहोदया नैसर्गिकेण संस्कारातिशयेन कुलक्रमानुगतेन वासनाप्राबल्येन चैषां शैशवमारभ्यैव गैर्वाण्यां वाण्यामनितरसाधरण्यभिरुचिः साभिनिवेशा प्रवृत्तिश्चासीत् । श्रूयते हि शैशव एव तेषां मूकपञ्चशस्यादयो बहवः स्तुतिग्रन्था मुखस्था आसन्निति, बाल्य एव संस्कृतभाषायां सुदृढा व्युत्पत्तिरावर्जित-क्रोविदाभूदिति च । अपि चातिगहनानि शास्त्राण्यप्यध्याप्यैताननुग्रहीतुमिवागत्य एतदीयाभिजनाग्रहार एव कतिपयकालं कृतवसतीनां साक्षात्कृतपरतत्त्वानां यतिवर्याणां परमानुग्रहपात्रतां कौमार एव प्राप्य तत्कृपया जैमिनीये वैयासिक्ये च तन्त्रे कूलङ्कषमगाधं पाण्डित्यमासादयन् । ततस्तत्तदभिज्ञानाचार्यान् यथावदुपास्य गौतमीये, काणादे, पाणिनीये च तन्त्रे वैदुष्यातिशयमभजन्त । शास्त्राभ्यसनविषये अनितरसाधारणमत्युत्कटमौत्सुक्यं शास्त्रिवर्याणाम् । तथा हि—यदा ते यतीश्वरा-स्तद्ग्राममागतास्तदा शास्त्रिणस्तज्ज्ञानगरे राजकीयविद्याभ्यसननिरता अभूवन् । यतीन्द्राणामागमनमवगत्य तत्पादसेवया मीमांसाभ्यसनकौतूहलाक्रान्तद्वयाः शास्त्रिणः

प्रतिसप्ताहं शुक्रवासरस्यापराह एव तज्ज्ञानगरात् प्रस्थाय सायाह्न एव यतिराट्सविध-
मागत्य आगामिसोमवासरस्य प्रातःकालावधि तथा अन्येषु कलाशालाविरामदिनेषु च
तेषां निकटे तथा श्रद्धया ऐकाग्रयेण च पूर्वोत्तरे मीमांसे अधीतवन्तः यथा ते
मुनीन्द्राः शिष्यवौरेयस्य श्रद्धाप्रतिभादिना विस्मितान्तरङ्गाः पात्रविशेषे सङ्क्रामितं
स्वशास्त्रं नूनं सहस्रशास्त्रं फलिष्यतीति धिया आवश्यकान् नियमविशेषानपि
शिथिलयन्तोऽध्यापयामासुरेतान् ॥

एवं सुकुशलैराचार्यैस्तत्तद्विद्यासु विनीताः पुष्कलया विज्ञानशक्त्या संपन्नाः,
शास्त्रिमहोदया गैर्वाणीपरिचरणं तद्विद्यासंप्रदायप्रवर्तनं चैव स्वधर्म इति कृतनिश्चयाः
स्वाध्यवासितार्थनिर्वहणक्षमां प्रभुशक्तिं सहकारिणीं प्रतिपालयन्ति स्म । गैर्वाणीप्रणयिनां
प्रभुवर्याणां मार्गदर्शिनः सचिवाग्रेसरा धन्यमहाशयाः वे. श्रीकृष्णस्वाम्यार्यवर्याः
स्वार्जितस्य धनस्य समुचितं विनियोगं प्रकल्पयन्तो मद्रङ्गयौ वैदिकशास्त्रसंप्रवर्तन-
पटीयसीं कलाशालां प्रतिष्ठाप्य तदाध्यक्ष्ये शास्त्रिवर्यान् न्ययुञ्जत । शास्त्रिणश्च
अन्येषां पण्डितवर्याणां साहाय्येन बहून् शिष्यान् पूर्वोत्तरे मीमांसे सपरिष्कारम-
ध्यापयामासुः ये तदन्तेवासिनः पूर्वोत्तरमीमांसाविशारदा न केवलं दक्षिणभारते
परं तु काश्यां बङ्गधरायां च मीमांसासंप्रदायं प्रवर्तयन्ति ॥

शास्त्रिमहाशयानां पाठप्रवचनपद्धतिरन्यादृशी निरूपमा च । दुरवगाहनार्थानंशतो
विभज्य एकैकमप्यंशं सौपवृंहणं सुविशदं च निरूप्य तद्ग्रन्थकृत आशयं प्रथममा-
विष्कुर्युः । अनन्तरम् ऐतिहासिकसरण्या तमेव विषयमधिकृत्य ग्रन्थान्तरकृतां
आशयान् परस्परतारतम्यपरिशीलनपूर्वकमवबोधयेयुः । मध्यमाधिकारिणामपि
शिष्याणां बुद्धौ निखिलमप्यर्थजातं निस्सन्देहं सुस्पष्टं च यथा रूढं भवेत्तथा शिक्षणे
विचक्षणता एते । शास्त्रिवर्यविनीयमानानां श्रद्धालूनामन्तेवासिनां तत्तच्छास्त्रे
द्वित्रग्रन्थाध्ययनेनैव बहुग्रन्थाध्ययनफलमासादितं भवेत् ॥

किं च प्रायशः चत्वारिंशत्संवत्सरेभ्यः पूर्वम् अखिलभारतसंस्कृतपरिषदः संमेलनं
कदाचित् काञ्च्याम् अन्यदा पञ्चनदक्षेत्रे च प्रवृत्तम् । तत्र च धर्मतत्त्वपरीक्षणाय
नानादेशेभ्यो बहवः पण्डितप्रकाण्डाः संभिलिताः । तस्याः परिषदः कार्यनिर्वाहाय
कार्यदर्शस्थाने शास्त्रिवर्या नियुक्ता अभूवन् । तत्र च पारिषदानां पुरतो
विचारणीयस्य विषयस्य निर्देशनप्रकारे, वादिप्रतिवादिनोर्विषयपरिशोधनरीतौ,
तयोरभिप्रायानुवदनक्रमे, ताटस्थ्यमवलम्ब्य तत्त्वविवेचनविधौ च शास्त्रिवर्यैः
सर्वमनोरञ्जकमन्यादृशं वैदग्ध्यमाविष्कृतम् ॥

इत्थं शास्त्रिवर्याणां बहुशास्त्रं पाण्डित्यम्, श्रोतृमनोहारिणीं वाग्वैखरीम्,
अध्यापने अनितरसाधारणं पाठवम्, विषयपरीक्षणे आर्जवम्, आध्यक्ष्यनिर्वहणे
नैपुणी चावगत्य विश्वस्तद्वदयाः प्रभुवर्याः प्रथमे वयसि वर्तमानानामपि शास्त्रिवर्याणां
मद्रविश्वविद्यालये संस्कृतकार्यसंपादिकासु सर्वासु सभासु स्थानं सभाध्यक्ष्येण साकम-



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कल्पयन् । तदासाद्य शास्त्रिवैदक्षिणभारते संस्कृतविद्याभिवृद्धये भूयानुपकारः कृतः । तथा हि—पूर्वं मद्रविश्वविद्यालये प्राच्यविद्यानां समुचितं स्थानं न प्रकृतम् । तद्वैकल्यपरिपूर्तये शास्त्रिवर्या बहुधा प्रयतन्ते स्म । ततः संस्कृतप्रणयिनाममन्दोद्यम-फलतया प्राच्यविद्यानां देशभाषाणां च विश्वविद्यालये समुचितं स्थानं प्रकल्पितम् । नानाशास्त्रेषु देशभाषासु च विश्वविद्यालयाधिकारिभिः परीक्षा प्रवर्तिता । तत्परी-क्षोत्तीर्णानां शिरोमणिरिति विद्वानिति च विरुद्धं वितीर्णम् । तदा गैर्वाण्यां तत्तत्परी-क्षोपयोगिपाठग्रन्थसङ्ग्रहादिसंपादकसमितौ (Board of Studies in Sanskrit) आध्यक्ष्यमावहन्तः सूक्ष्मदृशः शास्त्रिवर्या अध्येतृणामधिकारतारतम्य-मालोच्य गैर्वाण्यां वाण्यां पटुतमां व्युत्पत्तिम्, शास्त्रेष्वगाधगमनाविलं पाण्डित्यम्, आधुनिकविमर्शकसंश्लेषणमर्यादापरिज्ञानं च काङ्क्षमाणानां शिरोमणिप्रस्थानम्, संस्कृत-भाषायां व्युत्पत्तिम्, शास्त्रार्थसारपरिज्ञानम् आधुनिकविमर्शकपराणामतिमहतीं नैपुणीं च प्रतीच्छतां संस्कृत-आनर्स् प्रस्थानं चेति संस्कृताध्ययनसंप्रदायं द्वे वा व्यवस्थापयामासुः । शिरोमणिप्रस्थानपरिष्करणद्वारा दक्षिणभारते शास्त्राध्ययनसंप्रदायं नवीकृतवन्तः । प्राचीनपठनपाठनसंप्रदाये विरलप्रचाराणाम् अथवा लुप्तप्रचाराणां शाबरभाष्य-पञ्च-पादिकाविवरण - कुसुमाञ्जलि-ध्वन्यालोक-लोचनप्रभृतीनां प्राचीनानां प्रौढतमानां ग्रन्थरत्नानां विमर्शपुरस्सरमध्ययनमध्यापनं च प्रवर्तयामासुः । आनर्स्कक्ष्याधीतिनां यथा पूर्वतोऽप्यधिकतर शास्त्रार्थपरिज्ञानं स्यात्तथा तत्पाठान् व्यवस्थापयामासुः । किं चातिगहनानां तत्तच्छास्त्राणामतिदुरूहांस्तत्त्वार्थान् जिज्ञासतामुपकाराय शास्त्रिवर्या-स्तत्तच्छास्त्रे तत्तद्विषये सुचिरं सविशेषकृतविमर्शान् परिणतमतीन् पण्डिताप्रेसरान् विश्वविद्यालयकार्यनिर्वाहकसमा(Syndicate)धिकारिभ्यो निवेद्य तत्र तत्र विद्यास्थाने तैस्तैर्विपश्चिद्भिस्तान् विषयानधिकृत्य सुविशदवाङ्मयरूपाणि व्याख्यानानि (Extension Lectures) प्रावर्तयन् । स्वयं चाध्यात्मशास्त्रे, प्रमाणशास्त्रे, साहित्यविद्यायां च बहून् विषयानधिकृत्य नानाविद्यास्थानेषु तादृशानि वाङ्मयानि व्यरचयन् । शास्त्रिवर्याणां वाङ्मयानि व्याख्यानानि सर्वाण्यपि विषयबहुलानि बह्वर्थप्रमाणकाणि सावधानेन मनसा तान्युपशृण्वतां तदर्थान् परिभाषयतां च सुरां व्युत्पादकानि च । बहवस्तच्छिष्याः तादृशेषु व्याख्यानेषु तैरुपक्षिप्तानेवार्थानादाय तदुपदर्शितरीत्या सोपबृंहणं तानर्थान् परिपोष्य खण्डकृतीरपि निर्मितवन्तः । इत्थमस्याः सभायाः (Board of Studies) अतिगुर्वीमाध्यक्ष्यधुरं पञ्चात्रिंशद्वत्सरपरिमितमतिमहान्तं कालमूढवद्विरेभिर्यथे चितं यथावसरं च गैर्वाण्यभिवृद्धये बहूपकृतम् । एवं संस्कृतपरीक्षकसमाजस्याप्याध्यक्ष्यं सुचिरं कालं निर्वहन्तः प्रश्नपत्रिकासंपादनपरिपाटीमपि परिष्कुर्वन्ति स्म । यदेते सुचिरं कालं अनयोरुभयोः सभयोः (Board of Studies and Examiners) निस्सपन्नतया अध्यक्ष्यमवहन् तदिदमेकमेव निदर्शनं तदीयं सर्वतोमुखं वैदुष्यमाविष्कर्तुमलम् । अन्यच्च यदा एते परीक्षकसमाजे स्थानमवहंस्तदा नानाशास्त्रपरीक्षकाणामप्येक एव समाजोऽभूत् यत्र शास्त्रिवर्या एवाध्यक्ष्यमवहन् । यस्मिन्नेव वत्सर एते तत्समाजादुपरत-

व्यापारा अभूवस्तस्मिन्नेव वसरे स समाजो नानाशाखतया विभिन्नः प्रतिशाखं च तदा तदा भिन्नभिन्नोऽध्यक्षो नियोजनीयोऽभूत् ॥

अत्रान्तरे शास्त्रिवर्याणां विविधं कौशलमुपश्रुत्य श्रीमत्पञ्चनदप्रतिष्ठापितराजकीय-संस्कृतविद्यालयाधिकारिणः स्वकलाशास्त्रपरिष्करणाय शास्त्रिवर्याणां सन्निधानं तत्रागच्छन्ते स्म । ते च तत्कलाशास्त्राध्यक्ष्यमङ्गीकृत्य तत्र न्यायमीमांसयोर्व्याकरणा-लङ्कारयोश्च शास्त्रयोः शिरोमाणिकक्ष्यां प्रतिष्ठाप्य विशिष्टानधिकारिणस्तत्कक्ष्यासु प्रवेश्य सर्वेष्वपि विषयेषु विद्यार्थिनां पूर्वतोऽप्यधिकतरं सौकर्यानिशयमाहितवन्तः ॥

एवं पञ्चनदविद्यालये नानाप्रकारेण गैर्वाणीपरिचरणमाचरन्तु शास्त्रिवर्येषु उपरितनकक्ष्यामास्तु शास्त्रिवर्याणां निकटेऽध्येतुं कुतूहलवतामस्मादशानामधस्तन-कक्ष्यागतानां माणवकानां भागधेयवैषम्याद्, अथवा संस्कृतप्रणयिनो लोकस्य भागधेयातिशयवशान् मद्रनगरीविराजमानमद्रमण्डलप्रधानविद्यालये (Presidency College) संस्कृतप्रधानाध्यापकपदवीमलङ्कृतुं शास्त्रिमहाभागा मद्रमण्डलाधीश्वरै-राहूताः । शास्त्रिमहाशयाश्च तां पदवीमलमकुर्वन् न केवलमिदं स्थानमात्मनोऽ-भ्युदयाय महते श्रेयसे च भविष्यतीति विद्या ; परं तु तत्र स्थितस्यात्मनो गैर्वाणी-परिचरणाय तदुपासकानां साहाय्याचरणाय च भूयानवकाशो भविष्यतीति बुद्ध्यापि । तत्पदमारूढाश्च वर्णलिङ्गपरिच्छेदमनाकलयन्तो बहूश्छात्रानध्यापयमासुः । तेषां मध्ये बहवस्तत्र तत्र विश्वविद्यालयेषु संस्कृतकलाशालासु आङ्ग्लकलाशालासु चाध्यक्ष्यमतिमहितामध्यापकपदवीं वा वहन्तः शास्त्रिवर्योपज्ञं विद्यासंप्रदायं प्रवर्तयन्ति । मद्रमण्डलस्थसंस्कृतपाठशालाप्रत्यक्षकपदवी बहोः कालादारभ्य क्रमेण तच्छिष्यै-वालङ्क्रियते ॥

एवं विबुधवरान् शिष्यान् प्रशिष्यांश्च बहूनुत्पादितवतां शास्त्रिवर्याणां यथा वदर्हणां कर्तुमभीप्सन्तो राजकीयाधिकारिवर्या महामहोपाध्यायविरुदेनैतानभूषय-न्निति नैतत्सन्तोषास्पदं यतस्तच्छिष्यास्तद्विरुदालङ्कृता दिगन्तेषु विराजन्ते । परं त्विदमत्र श्लाघास्पदं यदस्मिन् जनपदे संस्कृताध्यापकान्तरेणाननुभूतां महनोयां प्राच्यविद्याविनेतृपदवीं (I.E.S.) इमानारोप्य यथावदपूजयन्निति ॥

शास्त्रिवर्याश्चैते मद्रविश्वविद्यालयमन्त्रिसभायां (Senate) विद्वत्सभायां च (Academic Council) स्थानमवलम्ब्य गैर्वाणीसंवर्धनाय बहुधोपकृत्य स्वोद्यमेन मद्रविश्वविद्यालये प्राच्यविद्याविमर्शनशालायां (Oriental Research Institute) संस्कृतस्थानपायं स्थानं प्रकल्प्य विमर्शनानिपुणान् स्वच्छात्रांस्तत्र विमर्शनाधिकारे प्रतिष्ठाप्य बहून्यदृष्टचराणि ग्रन्थरत्नानि प्रकाशयामासुः । अन्येषु च विद्यास्थानेषु महनीयं स्थानमधितिष्ठतिश्चाच्छात्रभूयांसो ग्रन्थाः प्रकाशिताः प्रकाश्यन्ते च । यथा वङ्गधरायां विराजमानमहामहोपाध्यायानन्तकृष्णशास्त्रिवर्यैः असङ्ख्यानामति-प्रौढानां ग्रन्थरत्नानां प्रकाशनेन केषाञ्चिद्व्याख्याकरणेन चाद्वैतशास्त्राभिद्वये सुबहुप-

कृतमिति कस्य वा न विदितम् । अन्ये च शास्त्रिवर्याणामन्तेवाकिनस्तैरुपदि-
ष्टानर्थान् क्रोडीकृत्य सप्रपञ्चं ग्रन्थरूपेण विवृत्य तत्त्वविद्यानिपुणः (Ph.D.) इति
विरुदं चाधिगतवन्तः । इत्थं स्वयं द्वित्रान् निर्माय स्वशिष्यद्वारा अतिप्रौढान् बहून्
ग्रन्थान् प्रकाशितवतः शास्त्रिवर्यान्धिकृत्य बहुशैरप्येतैर्ग्रन्थनिर्माणेन लोकस्य
नोपकृतमिति दोषोद्घाटनं न समञ्जसमेव । भाषातत्त्वशास्त्रं (Philology)
भारतीयप्रमाणतत्त्वशास्त्रं च (Indian Epistemology) अधिकृत्यातिविस्तृतो
ग्रन्थो विरचनीय इति सुमहान् मनोरथोऽभूच्छास्त्रिमहाशयनाम् । परं तु शिष्याणा-
मतिगहनदुरुद्दृशा त्रतत्त्वार्थाध्यापनेन तद्द्वारा नानादिशु शास्त्रसंप्रदायप्रवर्तनेन
च सुमहानुपकारो लोकस्य संपत्स्यत इति धिया कृत्स्नमायुः प्रवचनेनैव क्षापितवतां
तेषां मनोरथं सफलयितुमवकाशः पर्याप्तो नाभूत् ॥ -

अपि च पौरस्त्यविद्यातत्त्वार्थविचारपत्रिका (Journal of Oriental
Research) इति या पत्रिका मद्रनगरीतः प्रकाश्यते यत्र विबुधवरैरैतिहासिकाः
शास्त्रीयाश्च विषया विमृश्यन्ते तस्याः पत्रिकायाः, या च मद्रनगरे संस्कृतसेवा-
समितिरिति (Sanskrit Academy) सभा विराजते यस्यां रासिकाग्रेसरै-
र्वाल्मीकिव्यासकालिदासप्रभृतीनां महाकवीनां प्रबन्धरत्नानि परिशील्यन्ते तद्रसश्चा-
स्वाद्यते तस्याः परिषदश्च जीवितप्रदाः शास्त्रिवर्या इति सुविदितमिदम् ॥

अतिगहनविषमग्रन्थानां पाठशोधनं समीचीनपाठव्यवस्थापने च शास्त्रिवर्याणा-
मतिमहत् कौतूहलम् । तथा कुतूहलवतां विमर्शकानां महते सौकर्याय शास्त्रिवर्या
अधिकारिणामानुकूल्यं संपाद्य नानादेशेभ्यस्तालपत्रादिमयान् हस्तलिखितान् बहून्
ग्रन्थान् समाहृत्य मद्रनगरे प्रतिष्ठाप्य तस्याः प्राचीनविद्यामातृकाग्रन्थशालायाः स्वयमेव
पर्यवेक्षका (Curator) अभूवन् ॥

इत्थं गैर्वाणीपरिचरणेनैव पूर्णमायुर्नीत्वा चरमे वयसि विश्रमाकाङ्क्षया तत्तदधि-
कारपदवीतो विरतव्यापारानेतान् दक्षिणभारते विश्वविद्यालयप्रतिष्ठापनेन विद्याभि-
वृद्धयेऽव्याजमुपकृतवन्तो राजा अण्णामलै श्रेष्ठिवर्याः तद्विश्वविद्यालयाध्यक्षा
दिगन्तविश्रान्तयशसः सात्त्विकत्यागिनामग्रेसराः रैट् आनरबिल् श्रीनिवासशास्त्रि-
महाशयाश्च स्वविश्वविद्यालये संस्कृतविभागाध्यक्षालङ्कारणाय प्रार्थयामासुः ।
अस्मच्छास्त्रिमहाशयाश्च पुनरपि नैसर्गिकेण गैर्वाणीसेवनकौतुकेन प्रचोदितास्तां
पदवीमङ्गीकृत्य विश्वविद्यालयाध्यक्षशास्त्रिवर्यवत् स्वयमपि विश्वविद्यालयात् प्रत्युपकार-
मनपेक्षमाणा (Honorary) वर्षचतुष्टयमत्र दैवीवाक्परिचरणमन्वातिष्ठन् ॥

इत्थं यावदायुष्यं दैवीं वाचमुपास्य भौतिकं देहं परित्यज्येदानीं ब्रह्मभूयं प्राप्ता
दोषासंस्पृष्टगुणगणनिलयाः महानुभावा आचार्यपादा सर्वात्मनेन जनमनुगृह्णीयुरिति
प्रार्थयमाण एव विरमत्ययं जनः ॥

SRI K. L. VYASARAYA SASTRI, Sanskrit Dept., Presidency College, Madras:—

- अस्त्यग्राहारप्रवरो लक्ष्मीजन्ममनोहरः ।
गणपत्यग्राहारख्यो विद्वद्राजाकरः परः ॥ १
- तस्मिन् कुवलयानन्दं वितन्वन् द्विजतल्लजः ।
श्रीमान् कुप्पुस्वामिशाली कलावानुदयं गतः ॥ २
- कवेरजातीरभुवि स्थितोऽसौ तज्जापुरोपान्तगतोऽग्रहारः ।
मन्ये दिवः सद्युति खण्डमेकं यस्माद्बुधोऽसावजनिष्ट तत्र ॥ ३
- * अग्रे नृत्यजग्राहारस्य तस्य केकी कश्चित् प्रौढकेकाच्छलेन ।
विद्वांसः के का विदुष्यश्च लोके नैनं नन्दन्तीति पृच्छन्निवासीत् ॥ ४
- सोऽयं सम्प्रत्यात्तशोकातिभार-
स्त्यक्त्वा नृत्यं शास्त्रिवर्यप्रवासात् ।
विद्वांसः के का विदुष्यश्च लोके
नैनं शोचन्तीति पृच्छन्निवाह ॥ ५
- नानाशास्त्रप्रवीणः परिणतधिषणः कोविदः क्रान्तदर्शी
श्रीकुप्पुस्वामिशाली जनिमिह गणपत्यग्राहरेऽधिगम्य ।
बाह्यात्सम्पाद्य लौक्यातिशयपटुतां हूणगीर्वाणवाण्योः
प्राप्तो लोके प्रतिष्ठां विशदनिजयशःशोभिताखण्डदेशः ॥ ६
- पौरस्त्यपाश्चात्यनयद्वयज्ञः पुरोऽपि पश्चादपि माननीयः ।
यः सूक्तिमुक्ताफलवारिराशिः परं व्यराजत् सुगृहीतनामा ॥ ७
- सर्वेषु शास्त्रेषु कृतावगाहः साहित्यमार्गेऽप्यतुल्यप्रभावः ।
विद्वज्जनानां गणनाप्रसङ्गे कनिष्ठिकामङ्गुलिमध्यतिष्ठत् ॥ ८
- विद्यामुपादाय विनीतभावो दोषज्ञसंश्लाघितवत्प्रभावः ।
वाग्देवतोपासनमात्मधर्मममंस्त सीमांसकपुङ्गवोऽसौ ॥ ९
- श्रीमद्रपत्तनगते महिलापुरेऽसौ
कालं च कञ्चिदथ पञ्चनदे प्रसिद्धे ।
अध्यास्य संस्कृतकलायमुख्यपीठं
वाग्देवताहृदयमुल्लसितं व्यधत् ॥ १०

* For a long time there used to be a peacock moving about at the entrance to the Ganapati Agrahara.

पश्चात् स मद्रनगरस्थितराजकीय-

विद्यालये नियमितो नियतेर्नियोगात् ।

गीर्वाणवाक्प्रवचनाधिकृतो व्यराज-

द्भास्वानिव प्रकटितोज्ज्वलगोसहस्रः ॥

११

श्रेयांसि शिष्यनिवहस्य हृदाभिकाङ्क्षन्

ग्रन्थारविन्दनिचयेषु चरन् प्रमोदात् ।

सङ्गृह्य पाठ्यविषयान् मधुलिटसरण्या

शिष्यानसिञ्चत वचोमधुधारयासौ ॥

१२

पुराणमित्येव न साधु सर्वं नवीनमित्येव न चाप्यवद्यम् ।

इत्यास्थितः शिक्षणमार्गदर्शी प्रज्ञं च नूतनं च स बह्वमस्त ॥

१३

विद्यावाचस्पतिरयमभूत् सम्भृताशेषविद्यः

शिक्षादक्षः कुलपतिरभूत् पाठयन् शिष्यवर्गान् ।

तस्मिन्नित्थं विरुदमखिलं मान्यमन्यैर्वितीर्णं

सार्धं भूत्वा व्यलसदतुलं लोकमान्यप्रकर्षे ॥

१४

महामहोपाध्यायत्वमास्थितस्य कलालये ।

महामहोपाध्यायत्वमगमत्पुनरुक्तताम् ॥

१५

शब्दार्थभावनापूर्वकल्पनाभिर्विभूषिताः ।

तद्वाचस्तमवोचन्त प्राज्ञं भीमांसकं गुरुम् ॥

१६

नासौ परीक्षासकृतेऽपि गोष्ठ्यां कदाप्यवादीदविमृश्य किञ्चित् ।

ग्रैवेयके वज्रवदस्य वाक्ये पदान्यशोभन्त सदोज्ज्वलानि ॥

१७

अन्तर्वाणिरयं भयेन रहितश्चर्चासु सक्तः सुधी-

रन्येषां वचनान्यनन्यवशगो निष्पक्षपातं क्षिपन् ।

यद्यत् सर्वकलालयेऽत्र कृतवान् विद्यामिवृद्धेः कृते

तत्सर्वं विवृणोति तस्य महतीं वाचस्पतित्वप्रथाम् ॥

१८

विद्वच्छिरोमणिमुखा विविधाः परीक्षाः श्रीमद्रमण्डलसमस्तकलालयेऽसौ ।

भूरिश्रमेण परिकल्प्य महाप्रभावो गीर्वाणवाचमुचितां पदवीमनैषीत् ॥

१९

११. प्रकटितोज्ज्वलगोसहस्रः = अत्र गोशब्दस्य वाक् किरणश्चार्थः ॥

१६. शब्दार्थभावना = शब्दा आर्था च भावना, अपूर्वकल्पना = अदृष्टकल्पनेति भीमांसकपक्षे, शब्दार्थयोर्भावना अभिनवकल्पना चेति प्रकृते, भीमांसकः = भीमांसाशास्त्र-प्रवर्तकः विचारदक्षश्च ॥ गुरुः = तन्नामको भीमांसाशास्त्रप्रवर्तकः आचार्यश्च ॥

१७. ग्रैवेयकम् = कण्ठभूषणम् १८. अन्तर्वाणिस्तु शास्त्रवित् ।

मर्त्येष्वमर्त्यवचसः परिपोषणार्थं

बद्धादरेण यदकारि विदां वरेण ।

नत्स्यास्ति किं नु सदृशं सुकृतं जगत्यां

येनैष यास्यति भुवीव दिवि प्रकर्षम् ॥

२०

नक्तन्दिवं स्वप्नमसौ विहाय विद्याभिवृद्धयै विदधत प्रयत्नम् ।

अस्वप्नभावं परलोकलभ्यमत्रव सम्पादितवान् बुधाग्रथः ॥

२१

‘आकारसदृशप्रज्ञः प्रज्ञया सदृशागमः ।

आगमैः सदृशारम्भ आरम्भसदृशोदयः ॥’

इत्यस्याः कालिदासोक्तेरुदाहरणतां गतः ।

श्रीकुप्पुस्वामिशास्त्रीव विरलस्तादृशो जनः ॥

२२

उद्योगाद्विरतो विपक्वधिषणः सप्रश्रयं प्रार्थितः

स्वीयं क्लेशमनल्पमप्यगणयन् नित्यं परार्थे रतः ।

कालं कञ्चिदसौ चिदम्बरपुरालङ्कारभूयं गते

ख्याते सर्वकलालयेऽलमकरोद्गीर्वाणवाणिपिदम् ॥

२३

यदीयं वैदुष्यं विततमतलस्पर्शि नितरां

परोक्षेऽप्यश्लाघि श्लथितनिजमानैर्बुधजनैः ।

स कुप्पुस्वाम्यायौ महितहितकार्याहितमति-

हृता लोकादस्मादहह विधिना क्रूरमतिना ।

२४

मीमांसा सहसा विचारकुशलाप्यन्यामवस्थां गता

वेदान्तोऽन्यकृतान्तवारणपटुर्जातः स्वयं तद्वशः ।

माता संस्कृतभारतीह विलपत्यन्योऽदेशक्षमा

शास्त्रिण्यद्य दिवं गते भुवमिमामालेदि शोको महान् ॥

२५

शरदिजपरिपूर्णग्लौसहस्रावदातं

दिशि दिशि परिकीर्य स्वं यशः शास्त्रिवर्यः ।

त्रिदशभुवनमद्य द्योतयन्नात्मभासा

झटिति भुवमपास्यन् भूसुरोऽगात् सुरत्वम् ॥

२६

२० मर्त्येष्वमर्त्यवचसः परिपोषणेन मर्त्यामर्त्यलोकयोः समुत्कर्षः समुचित एवेति भावः ।

२१ अस्वप्नभावः = स्वप्नराहितत्वं देवत्वं च । बुधाग्रथः = विद्वच्छ्रेष्ठः सुरश्रेष्ठश्च ।

२५ कृतान्तः सिद्धान्तो यमश्च । तद्वशः कृतान्तवशः यमाधीन इत्यर्थः ॥

२६ ग्लौः = चन्द्रः । भूसुर इत्यत्र भू इत्यस्यांशस्य त्यागे सुर इत्यंशोऽवशिष्यत

इत्यपि द्रष्टव्यम् ।

स्वीयं शरीरं जरसावलीढं समीक्ष्य तस्याः प्रतिकारमिच्छुः । मन्ये बुधो निर्जरतामुपार्जत स्वकर्मभिः शर्मविधानदक्षैः ॥	२७
लोकं समस्तं महता निजेन प्रकाश्य नित्यं बुधवर्त्मचारी । स्वाशिष्यदीपेषु निधाय भासं भासां निधिर्नैत्रपथान्निलीनः ॥	२८
स्थित्वा चिरं संस्कृतकल्पवृक्षे पीत्वा च तत्त्वामृतमा स्वतृप्तेः । द्विजोत्तमोऽनुत्तमपक्षपाती विहर्तुमिच्छन्नुदपतदभ्रम् ॥	२९
इत्थं केकी लब्धवर्णे द्विजाग्रथं दृष्ट्वावोड्डीनं संस्कृतोर्वीरुहाग्रात् । पश्यन् सर्वं लोकमालोकहीनं श्लोकव्याजादुज्जगार स्वशोकम् ॥	३०

SRI V. H. SUBRAHMANYA SASTRI, Madras Sanskrit College:—

विद्यावाचस्पतिरिति बुधैः श्लाघितो यस्तदहः
शिष्योच्छ्रायात् कुलपतिरिति ख्यापितः संयमीन्द्रैः ।
प्रापत् प्राज्यां परमपदवीं सत्वरः पाण्डितेन्द्रः
दौर्भाग्यान्नः कुशलविमुखात् कारणं नान्यदीक्षे ॥
प्रज्ञा प्राज्ञैरभिमतगुणा निर्मलः संप्रबोधो
वृत्तं चित्तप्रशमनपरं तत्त्वनिष्ठा च चर्चा ।
नैकत्रायं गुणसमुदयः शास्त्रिणोऽन्यत्र लभ्यः
इत्येवान्तर्ज्ञाति नितरां स्वान्तमश्रान्ततापम् ॥
पाण्डित्यं विनयोज्ज्वलं परिगतां मेधामसाधारणीं
धैर्यं धीरसमादृतं वृत्तगुणां सर्वकृपां शेषुषीम् ।
श्रीमान् शास्त्रिमेहादयो ह्यविमृशन् नः शोचनीयां दशां
स्वेनैवानयदित्ययं हि विषयः कोपाय नो भूयसे ॥
माधुर्यधुर्यभाणिनिं महनीयभावां
मन्दक्रमां मदयुतां महिलामिवेक्ष्याम् ।
श्रीशालिणः सरलसंस्कृतवाङ्मुखेषु
के वा भवन् विवशाः परिसेवमानः ॥

२७. निर्जरत्वम्—जरारहितत्वं देवत्वं च ।
२८. बुधवर्त्म—विद्वन्मार्गः सुवर्त्म च । भासां निधिः—तेजोराशिः सूर्यश्च ।
२९. द्विजोत्तमः—ब्राह्मणश्रेष्ठः पक्षिश्रेष्ठश्च ।
३०. द्विजाग्रथः—ब्राह्मणश्रेष्ठः पक्षिश्रेष्ठश्च ।

प्राच्यां विद्यां कुलधनधिया गौरवादध्यगीष्ट
पाश्चात्यामप्यखिलजनताबोधनायाध्यगच्छत् ।
प्राच्यावाच्येरपि समुदयः शास्त्रिवर्ये सरण्यो-
स्तुल्यो गङ्गातपनजनुषोर्भारताप्लावनाय ॥

श्रीमान् शास्त्रिमहोदयः स्वसुकृतैर्वैराजलोकं गतः
श्रुत्यन्तेडिततस्वमन्दुतरसं व्याख्यातु तत्संसदि ।
तत्रत्यान् परितोषयस्वविरतं का नोऽस्ति हानिस्तत-
श्चास्मास्वार्द्रमनाः सदा प्रभवतादित्येव नः प्रार्थना ॥

THE PRINCIPAL AND STAFF OF THE MAHARAJAH'S SANS-
KRIT COLLEGE, VIZIANAGARAM:—

तत्प्रभवतां विद्यावाचस्पतीनां महामहोपाध्यायविरुदाङ्कितानां पण्डितकुलपतीनां
से. कुप्पुस्वामिशास्त्रिमहाशयानां भवतारसमाप्तिर्न केवलं दाक्षिणात्यानामेव, अपि तु
सर्वेषामपि भरतखण्डनिवासिनां पण्डितप्रवराणामनल्पाय खेदाय कल्पत इतीद-
मवितथं वचः ॥

सकलविद्वज्जनसंस्तुयमानप्रतिभावविशेषाणां सहृदयानां श्रीशास्त्रिवर्याणां
गुणैकदेशप्रशंसनमपि यत्किञ्चिन्कथनं स्यात्, किं पुनस्समग्रगुर्वर्णनम्! अथापि
महापुरुषगुणकीर्तनमल्पमपि महतेऽभ्युदयाय कल्पत इति विश्वसन्तो वयमत्र प्रवर्तामहे ॥

श्रीशास्त्रिमहाशयः सकलदुरितौघावध्वंसनपटीयस्या नयनानन्ददायिन्याः कावेर्या-
स्तटे शिष्टजनसंकलिते गणपत्यग्रहारे सुप्रसिद्धे कञ्चन श्रोत्रियब्राह्मणकु- स्वजनुषा-
लङ्कृत्य कालानुरोधेन राजकीयमाङ्गलभाषामधीयाना अपि गीर्वाणभाषासमादरेण
बाल्य एव वयस्यधीतसंस्कृतकाव्यनाटकादिग्रन्था वैदिकधर्मज्ञासया पूर्वमीमांसा-
शास्त्रमपि विरामदिवसेषु साकल्येन सुप्रसिद्धेभ्यः पण्डितप्रवरेभ्योऽधिगत्य
सममेवोभयविद्यापारङ्गताः समभूवन्नित्यपरोक्षमेतत् । न केवलं कर्ममीमांसायामेव,
अपि तु न्यायवेशोषिकयोस्तरमीमांसायां शब्दशास्त्रे चाधिकतरं कृतपरिश्रमाः
सर्वतन्त्रस्वतन्त्रा इति प्रसिद्धिमुपगता व्यराजन्तेति नेयमतिशयोक्तिः ॥

विद्वद्व्रतंसा एते स्वप्रतिभावविशेषेणाङ्गलभाषायां एम्. ए. परीक्षायामुत्तीर्णाः
क्रमेण मद्रपुरीस्थराजकीयोनताङ्गलकलाशालायां संस्कृतभाषाप्रधानाध्यापकपदवीमलं-
कृत्य स्वोपदेशपाठवेन बहुंशलात्रवर्यान् एम्. ए. परीक्षायामुत्तीर्यात्मसहृदयान-
कार्षुरिति सुविदितमेतत् ॥

किं च तत्र कलाशालायां संस्कृतशास्त्रोच्छेदाय बद्धपरिकरेषु केषुचिदेते
शास्त्रिवर्याः स्वबुद्धिकौशलेन तस्मादुपद्रवादभिरक्ष्य तां शास्त्रां सुविरुद्धमूलां कृत्वा
संस्कृतभाषाभिमानिनां चिरसंस्मरणीया अभूवन्नित्यत्र न कोऽपि विद्ययः ॥

अपि च पण्डितवरेण्या एते प्राच्यविद्यासमुद्धरणवद्धदीक्षा मद्रपुरीविश्वकला परिषदि प्राच्यविद्यापरीक्षाः संस्थाप्य तास्वितःपूर्वं पठनपाठनेषु विभुतप्रायान सुप्रासिद्धान् बहून् शास्त्रग्रन्थान् पाठ्यतया नियोज्य बहूपाकुर्वन् संस्कृतवाङ्मयस्येति न रिक्तं वचः ॥

अपरं च सलोचनं ध्वन्यालोकं सुसूक्ष्मया दृशा सम्यक् संशोध्य विद्वज्जनमनोरञ्जन्या कौमुद्याख्यया व्याख्यया स्वोपज्ञेनोत्तलोचनेन च सह प्रकटय्या-
पारं लोकोपकारमारचयन्तः सकलविद्वज्जनसंस्मरणीयचरिता श्रान्नित्यत्र विद्वज्जन एव प्रमाणम् ॥

अन्यच्च एते व्यावहारिकभाषायामिव संस्कृतभाषायामपेक्षितविषयेषु मृदुमधुरया शैल्या निरर्गलया धारयोपन्यस्यन्तः स्वीयगीर्वाणभाषास्वातन्त्र्यमावेद्य कस्य वा विस्मयं नाजनयन् ॥

अपि च मद्रपुरीविश्वकलापरिषत्संबन्धिन्याः संस्कृतपाठ्यग्रन्थनिर्णायकसभायाः परीक्षकसङ्घस्य च सुचिरमध्यक्षपदवीमलंकृत्य तत्कार्यजातं सक्रमं निरवर्तयन्नेते शास्त्रिवर्या इत्यकथितोऽपि शायत एव विद्वल्लोकेन ॥

किं च मद्रपुरीस्थराजकीयकलाशालायामध्यापकपदमुत्सृज्य विश्रान्तिमुखमनु-
भवन्तः श्रीशास्त्रिवर्याः, आत्मनोऽपूर्वा बोधकतासरणिं सर्वतन्त्रस्वातन्त्र्यं चाकल-
यद्विरण्णामलैविश्वकलापरिषदध्यक्षैः सादरमाकारिताः, वार्धकेऽपि स्वकीयं
क्लेशमनाहत्य विद्याव्याप्तेन केवलं लोकोपकारवद्धदीक्षाः, तत्र गत्वा स्वीयामुपदेशचातुरीं
सर्वकलावैदुष्यं च प्रकटय्य तदीयविश्वविद्यालयावधार्यधन्यवादास्पदाः समभूवन्नित्यति
प्रसिद्धमेतत् ॥

अपि चाभ्यस्ताङ्गलविद्या अपि श्रीशास्त्रितल्लजा वैदिकधर्मनिरताः श्रौतस्मात्-
कर्माणि यथाकलं यथाविध्यनुतिष्ठन्तो लोकादर्शभूताः पवित्रजीविता व्यराजन्तेति
सविस्मयं निवेदयन्तो वयं कृतार्था अभूम् ॥ इति शम् ॥

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हा हन्त वितथोऽयमाभाषकः य एष “सङ्गे शक्तिः कलो युगे” इति ।
यत्कारणं विधिरेवेह दुष्टो बलीयानभवत्, य आदत्त निर्घृणस्तथात्रिधानपि
कुपुस्वामिशास्त्रिण इति सुगृहीतनामधेयान् पण्डितकुलपतीन्, येऽलौकिकमहिमभाजः
सर्वतन्त्रस्वतन्त्राः । न पुनश्शाब्दिकसङ्घः, न वा नैयायिकसमूहः, नैव चोभयमीमांसक-
पूगः, नतरां च साहित्यराथेनिधिमग्नद्वयसद्वयगणो भूमात्रेवेमान् स्थापयितुं प्राभवत् ।
कतमो वै तत्सङ्गावयवभूतस्तत्तन्त्रमार्मिकाणाममीषां विद्वन्मणीनां विप्रोगं सहेत

यो योऽवाप्तैतत्पण्डितरत्नपरिचयः, अपि त्वाशासीरन्नेवेदक्षपण्डितप्रकाण्डानां सर्व-
कालिकीं सर्वथा कल्याणसन्ततिं सर्वे, श्रुतमात्रे चैतेषां शुभेतरलेशेऽवतिष्ठेरन्नशनि-
हतस्थायम् । तदिहेममाभाणकमन्यथयन् दुर्विधिरसंशयं शाब्दिकानां मर्मणि प्राहरत्,
नैयायिकसौभाग्यममर्दयत्, मीमांसकदर्पमदलयत्, साहित्यार्णवमग्नसहृदयहृदयमस्को-
टयत् इति सुस्पष्टम् । अमी हि पण्डितवर्या असदृशशेमुषीका आलस्यगन्धेनाप्यस्पृष्टा
आङ्गलविद्यालयं प्रवेशिता अपि तादृशविद्याभ्यासमाविरुन्धाना एव आवाल्यात्
यथाशिष्टसंप्रदायं साहित्यशब्दन्यायोभयमीमांसावरिष्ठेभ्योऽधिगततत्तत्तन्त्राः, लब्ध-
M. A. विरुदाः मद्रास् - पञ्चनदसंस्कृतमहापाठशालाध्यक्षभूतास्ततो बहुतिथेषु
कालेषु Presidency College संस्कृतप्रधानाध्यापकाः सन्तोऽजस्रतत्तत्तन्त्रार्थ-
विमर्शनैकजीवातवः कति कति वा विधेयसङ्गान् न कृतार्थकुर्वन्? कति कति वा
लुप्तप्रचारान् अशुद्धिभूयिष्ठांस्तन्त्रग्रन्थान् संशोध्य न प्राकाशयन्? हा हन्त ! इतोऽपि
यद्येते भुवमेवालमकरिष्यन्, कति कति वेदशानि कल्याणानि नातनिष्यन्
प्रारब्धरचनांश्च कुतूहलवृत्तिसारसंग्रहादिग्रन्थान् न समापयिष्यन् ॥

यत्सत्यं सर्वथा अपार्येयं वसुन्धरा, यासावीदक्षममूल्यं वसु जहत्येवास्ते न धरन्ती ॥

Sri NARAYANA SASTRI KHISTE, Principal, Sanskrit College
and Sarasvati Bhavan, Benares:—

जगन्ति यः कलयते घासग्रासमजो यथा ।
कालाय दुर्निवाराय तस्मै नित्यं नमो नमः ॥

हा ! हन्ताद्य निशम्य दुःसहतरं शम्पानिपातोपमं
कुप्पुस्वामिमनीषिणः सुरपुरप्रस्थानमाकस्मिकम् ।
चित्तं खिद्यति तादृशाद्भुतमहापाण्डित्यलीलां पुन-
र्द्रष्टुं नैव यतो वयं हतविधेः शक्ष्यामहे जातुचित् ॥ १

कुप्पुस्वामिमहीगुरोस्तुलितां पौरस्त्यपाश्चात्यदिग्-
जेत्रीं शास्त्रपयोधिमाथनवनीतास्वादिनीं शेमुषीम् ।
स्तोतुं कः क्षमतामशेषवसुधालङ्कारहीरायितां
कीर्त्युल्लासितदिग्बभूवुवदनाम्भोजाभशेषः कृती ॥ २

साङ्गोपाङ्गपदक्रमोपनिषदो वेदांश्च पूर्वोत्तरे
मीमांसे कणभुङ्गनं च चरणाक्षस्यापि सदृशनम् ।
योऽध्याप्य स्वसमान् दिगन्तविचरत्कीर्तिननन्तान् विदः
शिष्यान् स्वान्निरपीपदत् सयशसा जागर्ति विद्वत्तमः ॥ ३

नानाशास्त्रगभीरतत्त्वविशदीकारप्रकारोत्तरा-

लेखान् यः समलीलिखत् सुरगिरा पाश्चात्यवाचापि वा ।

छुत्तप्रायसुदुर्लभाभितमहाग्रन्थौघसम्पादकोऽ-

प्यासीद्यो भुवि निस्तुलः स सुयशःशेषोऽद्य हा स्मर्यते ॥

४

आशैशवादधिगताखिलवेदमौलिभागानुशीलनविनिर्मलचित्तवृत्तेः ।

तस्येश्वरेण सकरणेन सरूपता तु वीर्यार्जितैव न च सास्ति सुधार्थनीया ॥

५

PROF. SIVA PRASAD BHATTACHARYA, Calcutta University, Calcutta :—

स्वनामधन्य ! शास्त्रार्थचिन्तमणिभृतां वर ।

प्रियवेङ्कटराजातराधवादतशङ्कर ॥

१

वाङ्मनःकायसिद्धं ते मीमांसकशिरोमणे ।

स्मरामि चाद्वयोद्देशं प्रब्रवत्मानुपालने ॥

२

असौ सुधर्माभरणो मनीषी गुरुः पुराध्यापकचक्रवर्ती ।

चकास्ति शास्त्रज्ञकुलानधीशीकृतान् स्वशक्त्या धृतबोधवर्तिः ॥

३

विद्या विवादाय पदं मदाय शीलं जनानां जनवञ्चनाय ।

मान्यस्य ते तद्विपरीतमासीद्दानाय पुण्याय च देशनाय ॥

४

ज्ञानामृताय विभवे नवसम्प्रदायशास्त्रे शुभाय सफलोत्तरसाधकाय ।

आचार्यवर्य ! पटुकूटजुषां समस्यासम्पूर्णिोऽस्तु कृतिने वत ते नमस्या ॥

५

ACHARYA KSHITI MOHAN SEN, VISVABHARATI, Santiniketan :—

सुप्रसिद्धपण्डिप्रवरा महामहोपाध्यायाः कुप्पुस्वामिशास्त्रिपादा भौतदेहं विहाय लोकान्तरं गता इति भारतीयानां सुमहती क्षतिः । शास्त्रेषु गम्भीरप्रज्ञावतां पण्डितानां परिणतेऽपि काले वियोगेन तदासनम् अपूर्णमेव स्यादिति प्रायो दृश्यते । तेन च तादृशकृतान्ताविलासितेन कालेऽपि अकालवियोगव्यथा क्लिश्नातितराम् । गुरुपरम्परालब्धशेमुषी तस्या गाम्भीर्यं च प्राचीनेष्वेव केषुचित् सुधीवर्येषु यथा दृश्यते न तथा आधुनिकेष्विति अप्रियमपि सत्यमेव । लोकान्तरितपण्डितप्रकाण्डानाम् अन्तेवासिसम्पदस्था ग्रन्थसम्पदश्च अस्माकं महार्थभूता इति शास्त्रपरिशीलनेन तेषां जीवितकालः सर्वथा सार्थकतामभजत इत्येव शोकसन्तप्तानां परिसान्त्वनम् ॥

तेषां च पूतचरितानां कर्मवीराणां जीवः परमशिवसायुज्यमासाद्य परमानन्दमनुभूयादिति नः प्रार्थना ॥

Setu Samsthana Mahavidvan Bhasha Kavisekhara
R. Raghava Ayyangar:—

1. பண்டிதர்க்குயர் மேன்மைசெய் பான்மையன்
அண்டி னர்க்குநல் லாதர வானவன்
மிண்டி னர்க்குமி டலரி வேந்தனான்
கொண்ட சீர்த்திமை கொள்குப்பு சாமியே.
2. ஆய்ந்த சிலுவன் லெவியெனு மான்றவன்
போந்து கண்டுபொ ருவில்தெய் வச்சிலை
ஏந்த கல்கிய வேற்றமு ளான்மதி
கூர்ந்த வந்தணர் கோள்குப்பு சாமியே.
3. பெருப்பெ ரியவு வாத்திப் பெரும் பெயர்
திருப்பெ ருகிய வேந்தர்செய் சீரினன்
கருப்பெ ரியவன் கல்வியின் வீரினன்
குருப்பெ ரியவர் கோள்குப்பு சாமியே.
4. பாடஞ் சொல்லிந் பண்டித ராக்கிய
சீட ராயிரர் சேர்ந்து குலபதிப்
பீடு சேர்பெயர் பெற்ற பெருமையன்
கூடு கல்விசைக் கோள்குப்பு சாமியே.
5. ஆரி யந்தழைத் தற்கரும் பாடுபட்
டேரி யல்லவை கண்டெழில் ஞானத்தின்
குரி யன்னென நின்றவன் தொன்மையிற்
கூரி யன்கலைக் கோள்குப்பு சாமியே.
6. வித்தை யிற்பிரு கற்பதி மேன்மையன்
இத்தை கல்வட நாட்டறி வெய்தினர்
ஒத்தி யம்பிய வொண்மைபு ளான்கலைக்
கொத்தி னின்ற குலக்குப்பு சாமியே,
7. தூய மேலவர் தொக்கன் னண்பின்
ஆய சீர்வட சொற்கட லத்தனை
மேய தூற்பெய ரும்வெளி செய்தற்குக்
கூய வித்தகர் கோள்குப்பு சாமியே.
8. சென்னைப் பல்கலை மன்றினுஞ் சீர்த்தியின்
மன்னு மண்ணு மலைக்கழ கத்தினும்
நன்ன ரார்த்தனன் ஞானத்தொண் டாற்றலிற்
கொன்னுஞ் சாயலன் கோள்குப்பு சாமியே.

வேறு

9. இயலுமிவன் பெருந்தலைமை செய்தியினி தமர்த்ததனால்
மயிலைவட மொழிச்சாலை மன்னியவை யாற்றிடையே
பயிலும்வட மொழிச்சாலை பல்லாற்றும் வளர்த்தனவால்
முயலுமிவன் கலைப்பணியின் முயலாத நாளிலையே.

10. கையெழுத்து நூனிலயக் கண்காணி யிவனாகி
மெய்யழுத்த முறச்செய்த வேலைகளு மிகப்பலவால்
மொய்ப்பழுத்த வகராதி முற்றுமவைக் கினிதமர்ந்து
பெய்யெழுத்து மாற்றத்திற் பிறந்தசொற்சீ ரியல்புரைத்தான்.
11. நாவலந்தி விற்கலைக ணுட்டுபல கழகமெலாம்
ஆவனுட னிவன் றொடர்பை யடைந்துயரச் சிறந்தனவால்
காவல்வட கலைக்காகிக் கற்றவர்க ணற்றுணையாய்
பாவலவன் செய்தபணி பகர்ந்தளவி லடங்காவால்.
12. என் கண்ணின் மணியணையா னிருக்காதி வேதமெலாம்
தன்கண்ணிற் கரைகண்டோன் தார்க்கிகண்வே தாத்தியலால்
இன்கண்வை யாகரண னெழின்மீமான் சுகனிவனே
புன் கண்மை யில்லாத புகழ்க்குப்பு சாமி யென்போன்.
13. இத்தகையோ னெமைநீத்தா னினிவாரா னெனக்கேட்டுப்
பொய்த்தவுல கியல்பெண்ணிப் புன்கண் கூர்ந்துருவமால்
ஒத்தகுப்பு சாமிசெய்த ஆதலியிற்குக் கைம்மாறே
எத்தனைபு மிலையாலோ வெம்முனத்தன் பிடுவமரோ.
14. அன்பாலே யுருகுவதொன் றல்லாம லகமெல்லாம்
துன்பாலே சிதைகின்றேஞ் சொல்லாலே புலம்புதுமால்
இன்பாலே மொழிகின்ற வெழிற்குப்பு சாமிசென்ற
பின்பாலே தெந்தத காண் பெரியோரின் பிரிவிடரே.

Dr. P. S. Subrahmanya Sastri, Principal, Rajah's College of Sanskrit and Tamil Studies, Tiruvadi (Retd.), and Head of the Sanskrit Dept., Annamali University, Annamalai nagar (Retd.):—

முதன் முதலில் 1913-இல் ப்ரின்ஸிபல் ஸ்ரீமான் குட்புஸ்வாமி சாஸ்திரிகள் அவர்களைத் திருவையாற்றில் நான் அறிவேன். அப்போது ஆங்குள்ள ஹைஸ்கூலில் கணிதம் கற்பித்துக் கொண்டிருந்தேன். அவர்கள் சென்னை ப்ரவிடென்ஸி காலேஜிலிருந்து அங்குத் திரும்பி வந்தபோது அவர்கட்கு அந்த ஹைஸ்கூலில் ஸம்ஸ்க்ருத ஆசிரியராயிருந்த ம-ா-ாஸ்ரீ நீலகண்ட சாஸ்திரியார் அவர்கள் என்னை அவர்களிடம் கூட்டிப்போய், 'இவர் M.A. பரீட்சைக்கு வேண்டிய ஸம்ஸ்க்ருத நூல் களைப் படித்து வருகிறார்' எனக் கூறினர். உடனே தாமும் தீவன்யா லோகம் வ்யகீதிவீவேகம் என்ற நூல்களை எனக்குக் கற்பிப்பதாக அன்புடன் ஏற்றக்கொண்டனர்.

அதைக்கேட்டு ஸம்ஸ்க்ருத காலேஜிலே ஆங்கில வாசிரியர் காலஞ் சென்ற ஸ்ரீமான் S. வேதாந்தமய்யங்காரும் அவற்றைப் படிக்க விரும் பினர். எங்கனிருவர்க்கும் மாலை ஸத்தயாவந்தனஞ் செய்தபிறகு கற்பிக் சத் தொடங்குவார். 9, 9-30 மணிக்கு முடிப்பார். எங்கட்குத்தான் முதன் முதலில் அந்நூல்களை முறையாகக் கற்பித்தது எனத் தோன்று கின்றது. பின்னர் த்வன்யாலோகத்தைப் பன்முறைப் பல மாணவர்க் குப் போதித்தனர் என்பது வெளிப்படை. சில ஆண்டுகட்கு முன்னர்ச்

சென்னையில் இரவிற் பேசிக்கொண்டிருக்கையில், 'அப்போது த்வன்யா லோகத்தை உனக்குக் கற்பித்தேன், இப்போது ஒருமுறை கற்பிக்க ஆசைப்படுகிறேன்' என்றனர். அவ்வாசையும் முக்காற்பங்கு சிறை வேறிற்று என்பதைப் பணிவுடன் அறிவிக்கின்றேன். அவர்கள் கணபதியக்ரகாரத்திற்கு வந்தபின்னர்த் தமிழில் த்வன்யாலோகத்தை மொழி பெயர்க்கலாமா எனத் தெரிவித்தேன். மிகுந்த ஆவலுடன், 'நல்லகாரியம், உடனே தொடங்கு' என்று அனுமதி கொடுத்தனர். மொழிபெயர்த்த பிறகு தொடக்கத்திலிருந்து குணீபூதவியங்கியம் தொடங்கும்வரை எழுத்தெழுத்தாக ஆய்ந்து பலவிடத்தில் திருத்தியுஞ் சீர்மைப்படுத்தியும் எனக்கு உதவிய அப்பெரியார்க்கு கைம்மாறு யாது செய்வேன்? 1913 முதல் 1943 வரையில் அவர்களிடம் மாணுக்களு யிருந்த பெருமை எனக்குக் கிடைத்தது என மகிழ்கின்றேன்.

தமிழ் லெக்ஸிகன் ஆபீஸ், திருவையாறு அரசர் கல்லூரி, அண்ணாமலை யூனிவர்ஸிடி இவற்றில் நான் வேலைபார்த்ததற்கும் பார்ப்பதற்கும் அப் பெரியாரே காரணம். சென்னையில் நான் இருக்கும்போது வீயுத்பதீதி வாத்திலும் ஒரு பகுதி எனக்குக் கற்பித்தனர். Journal of Oriental Research இல் என்னுடைய History of Grammatical theories, ஆங்கில வுரையுடன் கூடிய தொல்காப்பியம் இவற்றைப் பதிப்பித்தனர்.

இவ்வாறு பல்வகையில் எனக்கு உதவியவரும், பிறப்புமுதல் இரப்பு வரை ஸம்ஸ்கிருததேவியையே உபாவித்து அவளை விளங்கச் செய்தவரும், அறிவே பொருளெனக் கருதியவரும், அறிவுடைபாரைப் போற்றியவரும், அஞ்சா கெஞ்சத்தினரும், உண்மையே தெய்வம் எனக் கருதியவரும், M.A. வகுப்பில் படிப்போர் சாஸ்திர நூல்களைப் படிக்கும்மாறு செய்த வரும், சிரோமணி, வித்வான் பரீட்சைகள் தோன்ற முலகாரணம் ஆனவரும், பல நூல்களிற் சரியான பாடங்களை முயன்று கண்டுபிடித்து இனியமுறையில் மாணவர்கட்குப் போதித்தவரும், மாணவர் தமக்குப் புரியாத பலவிடங்களை எளிதாகப் புரியும்படி செய்தவரும், மாணவர்களும் கண்பர்களும் செய்தவேலை திருத்தமுற இருத்தல் வேண்டும் என அவர்களோடும் பலகாலம் செலவிட்டவரும், மாணவர் எழுதிய சிறப் பினைத் தஞ்சிறப்பாகவே மதித்தவரும், தம்மாணவர்களுள் இரண்டு மகாமகோபாத்தியாயர்களையும் ஆற டாக்டர்களையும் (Ph.D., D. Litt.) உடையவரும் ஆகிய அப்பேராசிரியரை இப்போது இங்குக் காணோம். அப்பெரியார்க்கு யான் யாதுரை செய்யக்கூடும்? அப்பெரியாரின் ஆன்மா நல்லுலகிற் பெருமகிழ்வுடன் வாழவேண்டும் என்று கடவுளின் அடிகளில் வீழ்த்த வேண்டிதல் ஒன்றே கூடும்.

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மகாமகோபாத்தியாய சாஸ்திரியார் அவர்களை நான் முதன் முதலில் 1934-ஆம் வருஷம் ஜூன் மாதத்தில் ஒரு நாள் நடுப்பகலில் அவர்க ளுடைய கிராமத்தில் தரிசித்தேன்.

சென்னைச் சர்வகலாசாலைப் பரீக்ஷாவிதிகளுள் இலகுவில் விளக்கமாகாத ஒரு பகுதியை விளக்கிக் கொள்ளவும் ஒரு பரீக்ஷையின் முறையில் வித்தியார்த்திகளுக்கு இருக்கும் கஷ்டத்தைக் குறைக்க முடியுமா வென்று அவர்களைக் கேட்டு அவர்களுடைய உதவியை நாடவுமே நான் அவர்களிடம் சென்றிருந்தேன். சர்வகலாசாலையின் திட்டங்களில் அவருக்கிருந்த பரிபூரணமான அறிவும் வித்தியார்த்திகளிடம் அவருக்கிருந்த நிறைந்த அனுதாபமும் எனக்கு அப்பொழுது நன்றாய் விளங்கின. பரீக்ஷை முறையில் கஷ்டமான பகுதியென்று நான் கருதினதை அவர்கள் அங்கீகரிக்கவில்லை. பட்டம்பெற விரும்புகின்றவர்கள் ஆழ்ந்த அறிவைப் பெறவேண்டிய அவசியத்தை அவர்கள் வற்புறுத்தினார்கள் அவர்கள் கல்வியின் மேன்மையைப் பற்றிய கவலைடைக் கொண்டதாக அவர்களுடைய கொள்கை இருந்ததே யன்றிப் பரீக்ஷைகளின் வலிவைத் தளர்த்திக்கொடுக்க அவர்கள் விரும்பவில்லை என்பதை நான் அறிந்தேன்.

பிறகு, அதேவருஷம் ஆகஸ்டு மாதம் நான் சென்னைக்கு இராஜா தானிக் கலாசாலைக்கே மாற்றப்பட்டு வந்தபின்பு அவர்களின் தீழே நேராகச் சேவைபுரியும் பாக்கியத்தைப் பெற்றேன். உத்தியோக முறையிலும் தனிமுறையிலும் அவர்களைப் பலமுறையும் சந்திக்க எனக்கு வாய்ப்பு கிடைத்தது.

சாதாரணமாக, சாஸ்திரிகள் அவர்களின் மைஸ்க்ருதப் புலமையையே உலகமறியும், அக்கல்விக்கு என்றும் அழியாத அவருடைய சேவையையே உலகம் புகழ்கின்றது. ஆனால், சாஸ்திரிகளுக்கு எல்லாப் பாஷைகளிலும் நிறைந்த அபிமானம் உண்டென்பதை அவர்களுடன் நெருங்கிப் பழகியவர்களே அறிவார்கள். தாய்மொழிப் பண்டிதர்களிடம் அவருக்குத் தனிமையான மதிப்பு உண்டு. அவர்களின் ஆழ்ந்த பாஷாஞானத்தை அவர் மிகவும் மெச்சுவார். துரைத்தனத்தார் அவர்களுடைய நிலையை உயர்த்தாமல் வைத்திருப்பதைக் குறித்து அவர் பலமுறை வருத்தியதுண்டு. தம் தனிமுறையில் தம் செல்வாக்கால் பண்டிதர்களுக்குச் செய்யக்கூடிய வற்றைத் தாமே வலிந்து வந்து செய்து உதவியதற்கும் சாட்சிகள் பல உண்டு.

எல்லாப் பாஷைகளிலும் சாஸ்திரியாருக்கு அன்பு உண்டு என்றாலும் தமிழிலே அவருக்குள்ள அபிமானம் தனியானது. காலஞ்சென்ற மகாமகோபாத்தியாய சாமிகாத அய்யர் அவர்களிடம் சாஸ்திரியார் தனிமையான மரியாதை வைத்திருந்தார்கள். காலஞ்சென்ற பண்டிதர் அனந்தராமையர் அவர்களுடன் அடிக்கடி சங்கதூல்களின் விஷயங்களைப் பற்றிச் சாஸ்திரியார் உசாவிய துண்டென்றும் அவ்வாராய்ச்சியால் பத்துப்பாட்டு, சிலப்பதிகாரம், மணிமேகலை போன்ற நூல்களில் நல்ல பரிச்சயம் பெற்றிருந்தார் என்றும், நான் அவர்களிடமிருந்தே கேட்டிருக்கிறேன். அறவண வடிகளின் காலத்தை ஆராய்ந்து கீழ்க்கண்ட ஆராய்ச்சிப் பத்திரிகையில் (Journal of Oriental Research) அவர்கள் எழுதியுள்ள கட்டுரை தமிழ்ச்சரித்திரத்திற்கே ஓர் ஆதாரமாய் உள்ளது. துரைத்தனத்தார் உயர்தரப் பாடசாலைகளுக்காகக் கலைச்சொற்களுக்குத் தகுந்த தாய்மொழிச் சொற்களை நிறுவின

போது சாஸ்திரியார் அவர்கள், தமிழுக்காக அமைக்கப்பட்ட எல்லாக் கமிட்டிகளிலும் அங்கத்தினராக இருந்து அரியசேவை புரிந்திருக்கிறார்கள். சென்னைச் சர்வகலாசாலையார் வெளியிட்ட தமிழ் அகராதிக்கு அவர்கள் புரிந்த சேவையும் குறிக்கத்தக்கது. 3-7-1917-ல் துரைத்தனத்தார் விடுத்த உத்தரவின்படி அமைக்கப் பெற்ற அகராதித் கமிட்டியில் சாஸ்திரியார் ஓரிடம் பெற்றார். அன்றுமுதல் அவ்வகராதி முடிவடையும் வரையில் சாஸ்திரியார் தம் ஆழ்ந்த ஆராய்ச்சித்திறன், ஆளும் சக்தி, ஆகியவற்றை அவ்வகராதிக்காக முழுமையும் தாராளமாகக் கொடுத்திருக்கிறார் என்பது மிகையாகாது.

அன்றியும் தனித்தமிழ் விதவான் பட்டப்பிரீக்ஷைகள், B. O. L. பட்டப்பிரீக்ஷைகள் போன்ற பிரீக்ஷைகளுக்குத் திட்டங்களை வகுப்பதில் சாஸ்திரியாருடைய முயற்சி சாதாரணமானதன்று. சுருக்கச் சொல்வோமானால் சென்னைத் துரைத்தனத்தாரும், சென்னைச் சர்வகலாசாலையாரும் சென்ற இருபத்தைத்தாண்டுகளாகத் தமிழ்போன்ற நாட்டு மொழிகளுக்குக் காகச் செய்துள்ள எந்தவித முயற்சிக்கும் சாஸ்திரியாருடைய சம்பந்தம் ஏதாவது ஒருவகையில் இருந்தே வந்தது என்பது யாவரும் அறிந்ததே.

சாஸ்திரியார் அவர்களுடைய ஆராய்ச்சித்திறனையும் போதனாசக்தியையும் அவர்கள் தம் மாணவர்களிடம் காட்டும் அன்பும், அவர்களுடைய மாணாக்கர்களால் நன்கு புழங்குகின்றன. ஆனால் அவர்களுடைய ஆட்சித்திறனையும், அண்டினவர்களுக்கு அவர்கள் காட்டும் ஆதரவையும் சிலரே அறிவர். சாஸ்திரியார் தமக்குக் கீழ்வேலை செய்பவர்களை மிகவும் நுட்பமாக ஆராய்ந்தே நியமித்துக் கொள்வர். அவர்களிடம் முழுநம்பிக்கையும் வைத்து அவர்களின் வழியில் தாம் அனாவசியமாகத் தலையிடாமல் முழுப்பொறுப்பையும் அவர்களிடம் விட்டு விடுதலே அவர்களுடைய ஆட்சிமுறை. தாம் தம் வேலையைச் சிறிதும் சோம்பலில்லாமலும், பொய்மையில்லாமலும், செய்துவருவதால் அப்பழக்கங்கள் அவர்களின் கீழ்வேலை செய்பவர்களிடமும் தாமாகவே படுகின்றன.

தோற்றத்தில் கடுமையுள்ளவரானாலும், அவர் ஒருவரையாவது மனம் நோகச் சொன்னவரல்ல. எவரிடமும் மரியாதையும், அன்பும், அவர் காட்டுவர். தம் கோபத்தை அன்புடன் உபதேசம் செய்வதைப் போலவே காட்டுவர். காரியாம்சத்தில் எவரையும் அவர் கெடுத்தவரல்லர். அவரால் நன்மைபெற்றவர்களைப் பலராக நாம் எண்ணலாமே யன்றி அவரால் கெடுக்கப் பட்டவரை ஒருவரென்றுகூட எண்ணுதல் முடியாது. அவர்களிடம் வேலைசெய்வதே ஒரு தனி கௌரவம்.

சாஸ்திரியார் அவர்கள் வாழ்க்கையைப்பற்றிப் பல உயர் கோக்கங்கள் கொண்டுள்ளவர்கள். ஜன்மாதிரத்தில் அவர்களுக்கு நல்ல கம்பிக்கையுண்டு. ஒரு பிறப்பில் உழைத்த உழைப்பு மறுபிறப்பிலாவது பலன் கொடுக்கத் தவறுது என்று சொல்லி என்னை அவர் சில தடவைகள் ஊக்கியதண்டு. தாழ்ந்த பொருள்களிடத்திலும் மக்களிடத்திலும் கமக்கு நல்ல படிப்பினையைத் தரத்தக்க அம்சங்கள் உண்டு என்று அவர் அடிக்கடி கூறுவார்.

கேடுகளைக்கு முன்னே தமக்கு ரிஷ்டா இழுத்த ஒருவனுடைய உயர்குணங்களையும், சீரிய கோக்கங்களையும் பற்றி ஒருநாள் என்னிடம் கூறினார். தம்மையும் இகழ்த்தக்க இரண்டொருவர் உலகத்தில் இருக்கின்றனரே என்று ஒரு பெரியார் அவரிடம் கூறினபோது ரோஜாச் செடியிலும் முள்ளுண்டு என்று அவர் சொன்னதாக நான் கேட்டிருக்கிறேன். வேற்றுமையில் ஒற்றுமையைக் காணாமல், ஒற்றுமையில் வேற்றுமையைக் காணமுயலும் இக்காலப்போக்கைக் குறித்து அவர் பல தடவைகள் வருந்தி இருக்கிறார். ஸம்ஸ்கிருதத்தில் அன்பு குறைபாடில் இருந்த காலத்திலேதான் தமிழ் துல்கள் நிறம்ப உண்டாயின தென்பது அவர் கருத்து.

சாஸ்திரியார் அவர்களின் வெற்றிக்குக் காரணம் அவருடைய தீர்க்காலோசனையும், அவர்கள் தாம் எடுத்த பகுதிகளை யெல்லாம் முன்பாகவே அலசிப்பார்த்து, அதற்கு வரும் இடையூறுகள் யாவற்றையும் முன்பாகவே எதிர்பார்த்து அவற்றினின்று தம்மைப் பாதுகாத்துக் கொள்ளவேண்டிய முன்னெச்சரிக்கைகள் யாவற்றையும் செய்து வைத்தக்கொள்ளவே. முன் தயாரிப்பில்லாமல் அவர்கள் எக்காரியத்திலும் இறங்கினதில்லை. அமைதியாய் இருக்க வேண்டியபோதெல்லாம் அமைந்திருந்து, தகுந்த சமயத்தில் தகுந்த முறையில் தம்முயற்சிகளைச் செய்து வந்ததாலேதான், அவர் எடுத்த காரியங்களெல்லாம் மிகவெற்றிகரமாய் முடிந்தன. சர்வகலாசாலை வாதங்களில் அவர்களை அஞ்சாமனம் படைத்த ஒரு சிங்கமெனச் சிலர் கூறுவதில் சந்தேகமில்லை. அவர்கள் ஒரு சிறந்த வாதிப்போர்வீரர். அப்போரில் அவர்கள் ஓரிடத்திலாவது புறப்புண்பட்டதில்லை.

காரியத்தில் அவர்கள் ஒருபுலியே ஆனாலும் அவர்களுடைய மனம் பசுவின் மனத்தை ஒத்தது. அவர்கள் வீட்டில் விருந்தினரை உபசரிக்கும் முறை மிக மேன்மையானது. அண்ணாமலைச் சர்வகலாசாலை அலுவல்களுக்குச் சென்னையிலிருந்து செல்பவர்களுக்குத் தாராளமாகச் செல்லத்தக்க இடம் அவர்களுடைய விடுதியே. சென்னையில் அவர்க ளிருந்த காலத்தில் அவர்களின் விருந்தினர்க்கு அளவே இல்லை.

இத்தகைய குணங்கள் நிறைந்த பெரியார் தம் பூதஉடலை நீத்தா ரென்றாலும் அவர்களுடைய புகழுடல் இவ்வுலகத்திலிருந்து ஒருநாளும் நீங்காது. தமிழர் சான்றாண்மை என்று எதனைக் கூறுவரோ அப்பண் புக்குச் சான்றாயிருந்தவர் சாஸ்திரியார் அவர்களே. அத்தகையோர் அருகிவரும் இக்காலத்தில் சாஸ்திரியார் அவர்களின் வாழ்க்கை மலையி லிட்ட விளக்குப்போல் தம்மையும் உலகத்தையும் விளக்கிவந்தது. அவ்விளக்கின் தண்டு இனி கண்ணுக்குப் புலப்படாது, ஆனால் அந்த ஜோதி என்றும் விளங்கும்.





Wide Flex
Wings



FUMED

ON

6 pcs

